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THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

### MISUSE OF THE TERM "SECTARIAN."

We have ceased, or almost ceased, to be capable of astonishment at any perversion, in political and ecclesiastical controversy, of things as they are, or we should be greatly surprised at the incorrect and unfair use made, by writers and speakers of no small authority, of the term "sectarian" and its equivalent, in the educational conflict. Nothing is more common than for the *Times*—aped, in this and in other respects, by many daily papers of the lesser sort in the provinces—to treat with affected contempt the sectarian basis of those of the Nonconformists who adopt, for the most part, the programme of the Education League. Of course, the Conservative members of the House of Commons jauntily follow suit. Few of them ever rise to speak in support of the Vice-President of the Council, or of the measures which he puts before the House, without applauding the breadth of his views, and his total disregard of the clamours of the sects. We scarcely expected, however, that so keen a Radical politician and powerful an orator as Mr. Fawcett, would stoop thus to misdescribe his former associates in the cause of national education. Nevertheless, on Thursday night, at an hour too late to admit of any effectual reply to his speech, he closed the debate on Mr. M'Cullagh Torrens's amendment on the second reading of the Elementary Act Amendment Bill with a bitter denunciation of the sectarian objects and spirit of the men who set themselves in opposition to its almost undisguised denominationalism.

The late John Foster, one of the most vigorous writers of his day, gave to the public, as may be remembered, an essay "On the Use of the Epithet 'Romantic.'" That essay might be profitably studied by not a few of our writers and speakers on the question of national education. Who are the real sectaries in this controversy? they who are labouring, with all the influence at their command, to give a deeper and deeper tinge of sectarianism to the education of the people, or they who are doing what they can to prevent the national provision for the elementary instruction of the poor from being perverted to denominational ends? The Nonconformists proper may have failed, in the first instance, to see their way clearly to a full and consistent application of their principle, to the end they had in view. A little time for reflection sufficed to disperse the mists in which some of them mistook the path in which it behoved them to walk. With clearer sight came clearer methods of action. They never did seek any advantage of a denominational character by means of the appliances of the Elementary Education Act. If such advantage was ultimately involved in their first proposals, they quickly discovered their mistake, and manfully abandoned them. The ground upon which they now stand is firm beneath their feet. They wish to restrict the State to secular teaching, and to give to all religious denominations the fullest freedom to supply, apart from the State, that religious instruction which they may deem to be specially important. They ask, not for the destruction of denominational schools, but for such provisions as, in the course of years, will tend to absorb these schools into a truly national system. They aim to check, in the first instance, the growth of denominationalism, and to encourage a sure but gradual development of a national scheme. They are willing to accept whatever loss such system may entail upon themselves. This is, and has been for some time, the attitude they have taken in regard to all education, primary or secondary, the means of which are provided by law; and for this they are charged with narrowness of mind, great intolerance, and bitter sectarianism.

On the other hand, the clergy of the Church of England, the priests of the Church of Rome, and, until quite recently, the members of the Wesleyan body, demand for their schools the most unrestricted liberty of imparting the religious tenets of their respective churches. Of the first class it may be said that they almost universally decry a national system based upon secularism—that is, a system based upon the principle that the State shall restrict itself to furnishing instruction on non-religious topics, and leave religious teaching to the voluntary agency of the Churches themselves. They not only object in theory to this separation of the secular from the spiritual in their schools, but in their several parishes they are doing their utmost to thwart the purposes of the Act by rendering the formation of school boards impossible, and by keeping under their own control the schools for which they claim and receive large proportional subsidies from the State. Yet it is the common fashion to speak of them as though they only were free from sectarian prejudice, or at any rate, to abstain from imputing to them the charges which are so freely adduced against the Nonconformists. And thus it happens that those who are labouring to destroy sectarianism in connection with national education are recklessly denounced for their sectarian bias, while those who endeavour to uphold, to develope, and permanently to establish it, escape free from the charge. So true it is, as the old adage has it, that "one man may steal a horse, while another may not look over the hedge."

There is something very pitiful in all this—pitiful because essentially untrue. Even the zealotry of political and ecclesiastical partisanship cannot excuse this utter misapplication of denunciatory epithets. But what shall we say of men like Professor Fawcett deliberately adopting the practice? He may tell us that his chief care is to secure compulsory elementary education at any rate. But surely his object cannot render necessary the perversion of facts as they stand, or of terms as they are commonly understood. This is really no battle between Church and Chapel, but a battle between those who wish to get rid of all sectarianism in connection with elementary education, and those who wish to retain it. Mr. Disraeli has told us that "nothing but the unexpected is sure to happen." No doubt, we fancy, expected the philosophical school of which Mr. Fawcett is so distinguished a representative to level its contemptuous sarcasm against those who, at the cost of no little self-sacrifice, are labouring to place national education upon the broadest and most unsectarian basis, or to give an implied sanction and active assistance to those who, in this matter, persistently violate a sound national system. So it is, however; and so it seems likely to be the end of the chapter. "Men will praise thee when"—and when only—"thou doest well for thyself."

### VOLUNTARYISM IN LARGE TOWNS.

Mr. Quail, of Liverpool, in a letter published elsewhere, returns to the subject of the alleged failure of voluntaryism among our large-town populations. He is dissatisfied with our reply, and asks if we can say anything further to strengthen his wavering faith. We should be glad to be able to administer another tonic, but almost despair of being able to do him any good, albeit he is clearly a patient who sincerely desires to profit by his treatment. But our correspondent still seems to us to confuse things that essentially differ, and we have but a slender hope that we can induce him to look at things from our standpoint. We will, however, make another attempt.

Invited by him to account for the supposed fact that the Church of England succeeded in large towns while Nonconformity comparatively failed, we replied that, *if* it were so, no discredit was thereby cast upon the voluntary principle—which is the question at issue—because it was precisely that agency by which the Church of England, beyond a certain point, worked; that the State Church had the preliminary advantage on her side of having possession of the ground for centuries, of receiving exclusive support from the State, and of containing within her pale the great majority of the wealthier classes of society; and that she ought so entirely to have occupied the field that there should have been no room for Dissent. The two bodies, therefore, do not stand on an equality. This Mr. Quail calls "begging the question," or re-stating the argument to which he wanted a reply. We fail to see it. Because we give certain incontrovertible facts, that does not imply that we accept the inferences which others, for their own purposes, draw from those facts. The Government may, with its unlimited resources, build an arms factory larger and more perfect in its mere machinery than a private factory for the same object close by. If we recognise a fact which we cannot deny, is that to be regarded as an admission that the State factory is conducted on sounder principles, or that private enterprise would not be infinitely more successful were it not for the monopoly conferred by the State?

Let us, however, look at the question as Mr. Quail puts it on behalf of the advocates of an Establishment. The Church of England, it is alleged, is able to keep up and multiply her edifices in the poorest districts of our large towns only because she is supported and endowed by the State; and, were she disestablished and disendowed, she would have to abandon these poor localities, just as Dissent has done. With the exception of the last clause of this sentence—of which more anon—the argument is a specious one. We may, of course, reply—though our correspondent makes

somewhat light of abstract argument—that religious endowments are, in the long run, a hindrance rather than a help to that religious activity which is the life of all Churches; that, as respects the clergy, they tend to paralyse their energies and make them independent of those with whom they should work; and that, among their flocks, they repress the spirit of liberality and self-sacrifice. Or we may take higher ground, and contend, on the one hand, that endowments are alien to the very genius of Christianity; or, on the other, that, to bestow national resources exclusively on one out of many sects, is a rank injustice. From analogy, we are justified in assuming that the Church of England would be more active and zealous if her endowments were taken away. Without such extraneous help the Free Churches, which have more restricted means, have in a century grown from a scattered few to be a wide-spread organisation, which provides at least half of the religious agencies of the land. It would, therefore, be a slur upon the Church of England to suppose that, with infinitely greater resources within herself, she could not, if bereft of her State endowments, do as much. Even with her energies fettered and repressed, she has of late years, with the stimulus of a good example, given proof of her ability to cope with her rivals in the work of evangelisation. However it may be in specific cases, which are governed by special circumstances, the broad facts entirely disprove the allegations made by the supporters of a State-endowed Church. The whole tendency of things in this country is against their theory, and the rapid growth of religious agencies in the Church shows that self-support is becoming more and more the rule, and reliance on endowments the exception. Moreover, as the Church of England has become vitalised in proportion as she has relied upon Voluntaryism, there is presumptive evidence that this principle is one of the causes of a revival of her religious life.

To say therefore that the Church of England if disestablished and disendowed could not do as other religious bodies are doing is indeed "begging the question." Must we conclude that she would show less of the spirit of self-help than the Free Church of Scotland, which entirely cast aside the endowments of the State, and has done what we all know by her unaided energies, even supplanting the endowed sect in the poverty-stricken Highlands? The argument is born of that spirit of dependence which arises from extraneous support. If the Church of England had had nothing but a State provision to rely upon, would she not long since have ceased to occupy the position of a national church? By using the instrumentality of her rivals, and by that means alone, she has expanded and become *pro tanto* a voluntary church, and has preserved thus far her monopoly. It therefore ill becomes the supporters of the State Church to turn round and deride the agency by which alone her life has been preserved.

But, it is contended, that this mixed system is peculiarly adapted for destitute districts. The poor cannot support places of worship and require to have religious institutions supplied to them free of cost to themselves. An endowed clergy can do this; Nonconformists cannot—so they desert the poor. We believe this is an entire fallacy. Our correspondent admits that the poor do not frequent large and costly churches; they prefer missionary agencies; they are attracted by efficient mission-rooms. Is it not then better to discard chapels in densely-populous districts if they are not frequented, and replace them by an instrumentality that will effectually reach the poor? Surely this is the glory of Christianity, and the best proof of the flexibility of the voluntary principle. According to the argument stated by Mr. Quail, it is the height of wisdom to keep up a host of empty churches in the City of London, because they are there. Is it not the reiterated complaint of the clergy that so small a proportion of the poorer classes frequent their churches? and are not they imitating to a great extent other religious bodies by providing mission-rooms? Do the ubiquitous and humble Primitive Methodists fold their hands in despair because they have not the aid of national endowments in their work? Yet they succeed in reaching the poor far more successfully, we believe, in proportion to their numbers and resources than the great Establishment, which has everything that worldly prestige and wealth can give.

Mr. Quail takes exception to our statement that Nonconformists do not profess to do more than supplement the deficiencies of the State Church. But our expression must not be taken out of its connection with our argument that it ill became a Church for which the State had made pecuniary provision in every parish to taunt Dissenters with not meeting the spiritual wants of the community. As a matter of fact, as was shown in the same article, Nonconformists do provide in our large towns more than one-half of the religious agencies that exist. But we must demur to Mr. Quail's view that our aim is to supersede the Church of England as a religious agency. We want to make it a voluntary church, to divorce it from the State—not to set up rival chapels everywhere. We must still maintain that the question as to "the relative efficiency of Church and Dissent" *is* "a false issue." It is precisely that which our opponents wish to raise. Our concern is not to show that Congregationalism or Wesleyanism or any other ism is a superior ecclesiastical system to Episcopacy, but that the voluntary principle which is the motive power of all non-established churches is the only right mode of sustaining Christian institutions. If, therefore, we want the Church of England to rely exclusively upon the same means, the question of the "relative efficiency of Church and Dissent" is irrelevant. Dissent is merely a descriptive term applied to religious bodies which differ widely in their doctrinal views and ecclesiastical organisations, but are one only in their "dissent" from the Church of England, and in recognising the same principle of support. The same confusion characterises our correspondent's reference to the Roman Catholics, who, though mostly poor, amply sustain their own institutions. It is not for us—so far as concerns this argument—to inquire whether their voluntaryism is "pure and simple." The sole point is whether religious bodies, the Episcopal Church included, ought to and can sustain their own institutions; not which is the highest type of voluntaryism.

We have thus endeavoured to supplement our answer to our Liverpool correspondent, who seems to us to labour under the disadvantage of having in front of him an insignificant object which shuts out the vast horizon of evidence beyond. He now sees that injustice has been done to Nonconformists in his own town; and though we cannot enter upon the subject, we can assure him that the stories as to the desertion of the poor districts of London by Dissenters are still more illusory. Mr. Quail should be chary of accepting statements on the other side without investigation, especially from persons who have the knack of kicking away the ladder on which they ascend, railing at those who remind them what a serviceable ladder it is, and denying by implication that they use the ladder at all.

## ECCLESIASTICAL NOTES.

HOWEVER reluctant the House of Commons may be to deal with ecclesiastical questions, they have to deal with them, and will have to do so as long as they keep up the State Church. Two or three questions have been brought up for consideration since last week. Mr. Charley has essayed to get a condemnation by the House of Commons of the ecclesiastical policy pursued in the Windward Islands. Our readers may, perchance, recollect that Lord Kimberley, some two years ago, addressed a despatch to the various colonial governors stating that Her Majesty's Government desired a reconstruction of the ecclesiastical relations in the colonies in the direction of religious equality, either by disestablishment and disendowment, or by concurrent endowment. Some colonies, as our readers know, have adopted the former process, and, as we indicated last week, some have adopted the latter, both policies being equally opposed to what are termed the "cherished sentiments" of Churchmen in this country. Mr. Charley, being a Tory bigot, naturally enough wished the House to condemn this policy of the Government, and therefore moved a resolution in that direction. The resolution was not particularly well supported, or well defended, although Mr. Knatchbull-Hugessen managed, in his own way, to show that the Government had only laid down the principles of religious equality, or, as we should say, what it estimated to be such, without interfering with the action of the Colonial Legislature. The most noticeable features of the debate were—first, the support given to the motion by Mr. Macfie, a Scotch member, on the ground that Romanism was being endowed; and, secondly, the declaration by Sir R. Torrens to the effect that his colonial experience had converted him to the principle of disestablishment. Mr. Charley was defeated by 83 to 69 votes; but the majority should have been larger.

Next, on the same evening, came on Mr. Hughes motion for an address to the Crown, praying for the appointment of a royal commission to inquire into the amount and application of the revenues of the Established Church, and into the system of parochial benefices, with a view to the better adjustment of parishes and incomes and the amendment of the law relating to patronage. Mr. Hughes did not make much of his matter, being apparently afraid to go too far, and to say anything likely to bring the Church into much discredit; but Mr. Leatham, who followed him, had no such scruples, and delivered the most drastic and lively speech on any ecclesiastical question that has been heard since Mr. Horsman gave up the *rôle* of an ecclesiastical debater. The speech was a trenchant exposure of the state of Church patronage; but no newspaper gives anything like an adequate summary, much less a full report of it. Mr. Bruce, on behalf of the Government, fenced the question by promising to get the necessary information from the Ecclesiastical Commissioners—who will give or not as they may choose, how they may choose, and when they may choose. The recent returns that have been presented by this body to the House do not encourage one to hope for much from them, or from the Government, if there should be either delay, deficiency, or negligence. There is no department of the State that is so scandalously conducted as the Ecclesiastical department; no other department in which there is such jobbery; no other department in which such laxity of duty either is or would be allowed. Is it possible that what is a scandal to religion, can be a glory to the State? Yet this is what statesmen seem to think.

We have not yet done with ecclesiastical questions. Two were brought up on Friday in the House of Lords. The Bishop of Bangor, who has never spoken in the House before, came forward on that evening, in the interests of sectarian education. It seems that there is a school at Denbigh, unsectarian in its constitution, but which has hitherto been managed by Churchmen in Church interests. The Endowed Schools Commissioners have framed a new scheme for the school, throwing it open to all denominations. The Bishop of Bangor, therefore, rose to protest, and, as in the House of Lords, unless the Lords are frightened, a majority can always be secured on the Church and Tory side, the Bishop carried his motion, and the scheme is disallowed. The Marquis of Salisbury bronght forward a similar motion relating to a school at Halifax, and here also the Endowed School Commissioners were thrown over. Nonconformists, and people who are neither Nonconformists nor Churchmen, are thus placed in a curious position. Mr. Forster, as virtual head of the Education Department, uses all the influence of the Government against them, so that what law can do to restrict their rights is done. This, however, is not enough. The House of Lords, when occasion requires, steps in, with the consent of law, to make a further restriction, the result of which is that while the commissioners themselves are tied by statute, any just and liberal scheme that they may agree upon is also sure to be rejected by the Lords. But of this we are certain, the worse the present situation, the more effective will be the ultimate remedy.

In accordance with the policy we have indicated, the Endowed Schools Bill passed a second reading about two o'clock yesterday morning. In a house of little more than a hundred and fifty members, the Government secured a majority of fourteen, and will, no doubt, be able to secure, if it cares, larger majorities in committee. Mr. Dillwyn, whose question this is, for he was the first to take it in hand, spoke strongly against the measure, or rather against those clauses which conferred exceptional privileges on members of the Established Church. Mr. Leatham also protested with great emphasis against the compulsory sectarian character of existing endowed schools, while Mr. Illingworth used equally plain language against the sectarian constitution of the commission itself. But when a Liberal Government can command both Liberals and Tories to vote against all justice and equity, what can be expected? Mr. Forster secured a majority of fourteen, he will do all he wishes to do in the future stages of the bill, while his measure will, of course, pass the Lords in a trice.

It is—but on a moment's reflection we may more advisedly say that it is *not*—singular to find the *Guardian* charging the archbishops. As a rule, certainly, the *Guardian* has and expresses a profound respect for anything in the way or style of a bishop. The sight of mitre, crozier, and apron paralyses its usual judicial faculties, and before them it bends its knee and reverently worships. But the reply of the two archbishops to the Church Association has been too much for it. The *Guardian* can tolerate Ritualism and also Low-Churchism; but if only one must exist, let Low-Churchism go to the wall. So it warns the archbishops to do nothing

against the confessional petitions, not even write against them as it has done itself. Everything, in fact, is to be, and must be, sacrificed to procure the "comprehensiveness" of the Church. So, says the *Guardian*—

The archbishops talk of asking for more power for dealing with these Romanising practices. Have they ever thought of asking for more power to put down doctrines and practices which did not err in the Roman direction? Have they ever thought of asking for more power to curb clerical idleness and selfishness—to punish what it is so difficult to punish—clerical misdemeanours and scandals? Are Ritualistic innovations the only burdens and the only mischiefs under which congregations may have to suffer? Is it only against Ritualists and fautors of Ritualism that these new and extraordinary powers are wanted? Are there only one or two ecclesiastical laws, the alleged breakers of which are to be held up to the indignation of the country as offenders against the majesty of English law? Are the rubrics, in their plain literal meaning, no law at all for one party, and in their manifest ambiguity to be turned by the questionable and disputed decision of an ill-informed court into a strict penal rule for another? Has it never occurred to the Archbishop of Canterbury, a man naturally of a most fair and candid judgment, that even the absurd demands of the 483 are balanced by opposite extravagances of assumption and doctrine, as measured by the existing documents of the Church of England, at least as great, though at the moment not so prominent? Has he not seen a proof of this in the readiness of Lord Shaftesbury and his friends to form a close alliance with the avowed opponents of the Church of England, for the avowed purpose of revolutionising her constitution and upsetting those wise and just terms of comprehension, under which she has been the most tolerant and the most active of Churches? This liberal comprehensiveness the archbishop at least has never failed to eulogise. Does it not strike him that he must take what he considers the bad with the good, just as those have to do whose views on Church matters are not identical with his? He has on more than one occasion denounced what he considers the unjustifiable policy of the bishops of the Restoration for measures which had the effect of excluding from the Church the Puritan ministers. Is he so blind to the existing state of parties in the Church that he thinks that it is possible to venture to repeat against the Ritualists what he thinks was so unjust and so fatal in the case of the Puritans?

All this means that everything ought to be let alone. We, in a certain sense, are quite content, for the end will arrive all the sooner. A time will come when the people will not let things alone, whatever may be the disposition of archbishops or bishops, or the railings on one side of the *Guardian* and on the other of the *Record*. The nation will settle its account with both parties, and settle it in an extremely brief manner when once it takes it in hand.

We have referred, more than once, to the opposition of Romanists in England to the disestablishment policy. We have another instanee of this, in the present week, from Dr. Vaughan, the Romanist Bishop of Salford, who, speaking at Salford on Monday evening of last week said :—

For my part I have no desire whatever to see the Church of England disestablished. I have no desire whatever to see the Church of England deprived of her revenues and cast adrift.

Of course he has not. Have not Archbishop Manning, Mgr. Capel, and every Roman Catholic newspaper, told us that the Establishment is the great feeder of the Roman Catholic Church?

## MR. LEATHAM ON THE SALE OF LIVINGS.

Mr. Leatham, in seconding Mr. T. Hughes's motion in the House of Commons on Tuesday night, July 15th, for a royal commission to inquire into the revenues of the Church of England, called attention to the large number of advowsons and next presentations advertised for sale through the various clerical lists, and he calculated that at least 14 per cent. of the livings in this country were already in the market. He had ascertained from the published monthly statements of sales of livings and next presentations that there were in the hands of agents an average of 561 livings and next presentations for sale. Beyond that there were exchanges, which had the character of double sales about them. The actual business done, obtained from the same source of information, showed that the whole of the saleable establishment was turned over in less than nineteen years. They could well imagine an expectant purchaser prowling about the vicarages and attending the parish churches with a view to note the age and health of the incumbents. There were in the aggregate 13,276 livings in the country. Of those 21 were in the hands of the parishioners, 580 in those of trustees, a large number in the gift of the Crown, deans, chapters, and others, and about 7,000 were in those of individuals, amounting in value to 2,000,000*l*. The advertisements themselves were a study. "Good society" was advertised as an inducement in 107 cases, and in one it was, "Good society, and no squire." In another advertisement, fishing, shooting, hunting, and three rookeries—(laughter)—were held out as inducements to a purchaser. In another, "Good society; duty only every other Sunday; the incumbent eighty years of age, and ailing." (Laughter.) In another "a capital living, and no schools." (Laughter.) In another, "great inducements, a fine vicarage, population 100, and little to do." An advertisement from a rev. aspirant for a good living, describing his spiritual inclinations, says, "High Church, but Evangelical will do for the present." (Laughter.) He could reveal the names of those gentlemen, but refrained. When the agents could not dispose of the livings, they were taken to the auction mart and put up to the highest bidder. Four incumbencies in Liverpool had been lately so disposed of, and it was an enhancing element in the value of one of them that marriages came to it from every part of the town. In the advertisement announcing the sale of a living in Yorkshire, it was stated that there was capital hunting and fishing, and good society in the neighbourhood. If his hon. friend the member for Carlisle (Sir Wilfrid Lawson) wanted to purchase a living for his son he would recommend him to buy this one, as among the other qualifications of the glebe house, it was supplied with good water. (Laughter.) In many instances when an unexpected vacancy took place, a living was conferred upon some old man, and his age was always turned to good account by the auctioneer in putting it up for sale. During the sale of an advowson (Hilgay) lately, the auctioneer complained that there was some difficulty in disposing of such property on account of the attacks of the hon. member for Bradford, but he added that after the speech of the Prime Minister a few evenings before they were not likely to hear anything more about disendowment. In one advertisement it was said there was no duty and also no residence, the parsonage being usefully occupied as a public-house (Trehaverock). (Laughter.) No doubt the bishops had denounced this practice. (Hear.) The Bishop of Manchester, for instance, said the sale of livings was an evil and a scandal, and the abuse of a high and solemn trust. But only the Bishop of Exeter had any practical remedy to suggest, and that was that the redemption of livings should be thrown upon the Ecclesiastical Commissioners; in other words, they were to hand over to rich patrons funds which had been set aside to meet the necessities of poor districts. That was not a remedy likely to meet with favour in that House. (Hear, hear.) His hon. friend's remedy was to prohibit the sale of next presentations, but he must know that if they simply prohibited the sale of a next presentation, the advowson would be sold with a verbal understanding that it was to be handed back or resold immediately after the appointment was made. In this spirit they might, perhaps, have the Chancellor of the Exchequer proposing to apply 10,000,000*l*. to purchase up the patronage, just as the Secretary at War had purchased up the army commissions. He believed the only alternative was to keep the State Church, and with it the system of patronage upon which it was avowedly founded, and which was firmly built into the structure, or to do away with the State Church, and with it the system of patronage, which seared the public conscience. lowered the whole national conception of religion, and poisoned it at its very source. (Cheers.)

## THE ECCLESIASTICAL STRUGGLE IN GERMANY.

The Dusseldorf correspondent of the *Guardian* writes as follows :—

In Church matters the split amongst the Roman Catholic body, indicated by the address of Silesian Catholics to the Emperor, grows every day in importance. It is becoming more evident that this was not an isolated movement, but an organised opposition to Ultramontanism. The circular declares that the time has come for the national party among the Catholics to come forth and declare themselves, seeing that the ultras are well officered and cleverly led by the ubiquitous Jesuits, while the nationals are "unnumbered, unknown, inactive, a powerless mass." The State looks on them as the allies of the Jesuits, and it is time to throw off their indifference, and let the country know that before all things they are German in heart. Their principles must be declared and maintained, viz.—1. Opposition to Ultramontanism and Jesuitry; 2. Acknowledgment of the right of the State to preserve her boundaries, and prevent the encroachment of the Church; 3. Prevention of the separation of Church and State; 4. Prohibition of the use of their office by the clergy for political purposes; and 5. "We strive after the re-establishment of threatened confessional peace, both with our Old Catholic fellow-citizens and with our co-religionists, on the ground of freedom of conscience and of Christian love." Although, therefore, this movement professes to have no connection with the Old Catholic reform, it is difficult to see in what way it can travel except towards Old Catholicism; that the Roman party so regard it is evident from the bitter persecution which has burst forth against the signers of the address. One example of this may suffice: on the first of this month the election of the Silesian Committee of the Knights of Malta took place. This order should be purely a philanthropic religious society, and by its statutes it is forbidden to mix in political matters; but ever since the late war Ultramontanism has been tightening its grasp upon it. The Duke of Ratibor—the first signer of the late address—has been for eight years the president of the Silesian Committee, and in this capacity he went through the campaigns of 1866 and 1870, reaping laurels for the order in hospital and field lazareth. Now, for the first time, he has been outvoted for the office of president, and not only so, but every one also who signed the address is banished from the committee. The result is obvious;—the Duke, together with fifteen companions, princes and counts, shook off the dust from their feet, and resigned all connection with the Knights of Malta. It is noticed that nearly all these wear the Iron Cross for their services in the cause of Christian charity, while their successors are mostly without the honourable badge.

Nor is such a fact as this the only instance of rebellion against the dictation of Ultramontane supremacy; priests as well as laymen are beginning to refuse to follow the bishops in the way they indicate as the only right one. The well-worn text of the prelates, "Ye ought to obey God rather than man," is beginning to lose its misconstrued meaning. One most significant example of this has just occurred. The Bishop of Culm sent down the Fulda memorial to the "Regens" of the Clerical Seminary in Peplin, Dr. Martens, with orders to read it to the students, and to point out that the State examination required from all candidates for orders by the new laws could not be permitted to Catholic aspirants. In other words, the rector was ordered to impress on theological students the duty of disobeying the laws of their country. This he refused to do, and so resigned his office, his preferment, and all his priestly functions, and his purpose is to retire into private life and support himself by literary work. And this man is no "new Protestant," as the bishops call the Old Catholics, but a strong Roman and Infallibilist into the bargain; still, when his duties as citizen and priest came into collision, he was unable to sink the citizen into the blindly led Jesuit.

The Government is carrying out its plan of action vigorously in defence of the new laws. The Bishops of Fulda, Paderborn, Ermland, Trier, Osnabrück, with the Archbishop of Posen, have been required to deliver up the plan of study of their seminaries, and have one and all refused. The Government retaliation has been prompt. Commissioners were at once sent to inspect all the institutions, and notices have been issued that students educated at these seminaries cannot be admitted to a Prussian benefice. Besides this, the State grant to these establishments has been cut off from the first of this month, and it has been declared that if the bishops persist in maintaining them as educational institutes for priests, by the aid of voluntary subscriptions, the Government will shut them up. At Paderborn, for example, the teachers at the priest's seminary were paid by a State grant of 5,000 thalers, and this is now stopped. Another effort to detach the clergy from the autocracy of the bishops is the order just issued by the Government that the canons are in future to receive their stipend direct from the State Treasury, and not, as formerly, through the bishops. In Posen, moreover, they are proceeding cautiously to remove the Infallibilist teachers from the schools, submitting others of Liberal views. Thus in the Posen High School, which used to be a hotbed of Popish antipathy and Jesuit teaching, a new director and vice-principal have been appointed, of German national tendencies. Altogether, the State is advancing its parallels very successfully against the enemy.

The Old Catholic movement, too, is slowly rooting itself. We have to record two successes this week: in Essen, a stronghold of Roman influence, a congregation is established and a priest found. Divine service is to begin forthwith, in the Protestant Church of St. Paul, and Herr Hoffmann (another new name) is elected pfarrer for five years. Then, in Breslau, service is also begun in the Church of St. Bernard, granted by the town council. Notwithstanding the carefully diffused declaration on the part of the clergy, that all who attended this service were *ipso facto* excommunicated, the church has been filled to overflowing.

The third Old Catholic Congress is fixed for September 12—14, at Constance. The order of proceeding is the same as last year at Cologne: public meetings and sessions of delegates with the invited guests.

A Berlin telegram to the *Hour* states that the Prussian Government has ordered Canon von Richthofen—who had declared himself an Old Catholic, and was immediately suspended by the Bishop of Breslau—not only to keep his official residence and receive full pay, but also to take part in the deliberations of the chapter, and vote in the election for a bishop. The election without Richthofen's taking part in it would be null and void.

A Berlin telegram to the *Daily News* states that the Superior Court has just rejected the suit of the Bishop of Ermeland to recover the salary suspended some time since by the Government. The court holds that the grant of a salary was a purely administrative act, which entailed no obligation on the State and conferred no rights on the bishop. The same despatch states that the Bishop of Breslau has issued instructions to his clergy to give no answer to the demands of the civil authorities, but to disregard those demands in every particular.

## THE CHURCH ESTABLISHMENT IN INDIA.

The following is from the *Hindoo Patriot* of June 23. This paper, we must premise, is the chief organ of native opinion :—

"Once more Mr. Miall was defeated on his motion for the disestablishment of the Churches of England and Scotland, but the principle for which he is contending is sure to triumph in the end. Just as day is day and night is night, so surely will the emancipated conscience of England one day recognise the truth that religion is a matter between man and his Maker, and that the State ought not to interfere with it. Let us now turn to the question of the Church establishment in India. The arguments advanced against the disestablishment of the Church in England have no bearing on its abolition in India. The Christian Church in India is neither national nor historical. It has been a necessary accompaniment of the British Government in India. But amid all the changes and modifications which have marked the progress of English administration in this country, the Church Establishment has remained undisturbed. If a State Church in any country involves a violation of religious equality, it does so in India, for here the policy of Government in religious matters is absolute neutrality, and with what consistency does it favour the faith which is professed by a handful of the ruling race? Then the severance of the connection of the State with the Church in India demands no sacrifice of historic

associations or revenue. The Christian Church has no claim whatever upon the revenues contributed by the Hindus and Mahomedans, and any payment made for its support we do not hesitate to say is a downright robbery. We have heard it urged that if the Indian Ecclesiastical Establishment is to be abolished, then the estates belonging to Hindu temples and Mahomedan mosques ought to be resumed, for the revenue derived from those estates is so much appropriation from the public treasury. Those who advance such arguments, however, forget that the Hindu temple and the Mahomedan mosque are national institutions, whereas the Christian Church is alien, that what the Hindus and Mahomedans enjoy is a birthright, and that what the Christians enjoy is the right of might. Such being the difference between the rights of the Hindu temple and Mahomedan [mosque, [and the Christian Church, no fair comparison can be made between them. It is thus clear that whatever the force of the arguments urged against the disestablishment of the Church in England, they do not at all apply to the same in India."

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The *Rock* states that a number of anti-confessional meetings are to be held in the provinces.

The Rev. Dr. Begg, of Edinburgh, is in London on his way to New Zealand to visit several members of his family settled there.

Canon Espin, who has just been appointed by Bishop Jacobson, Chancellor of the diocese of Chester, is not only one of the editors of the Speaker's Commentary, but one of the principal writers on the London *Guardian*. That paper has been almost as fortunate in the promotion of its literary staff as the *Times* itself. Three of its former leader writers are now respectively Bishops of Exeter, Oxford, and Manchester. The Bishop of Ely was also a frequent contributor to the same paper.

THE ROMAN CATHOLIC BISHOPS AND MR. O'KEEFFE.—The *Nation* newspaper states that the Roman Catholic bishops are about to take some joint action in consequence of the new rule of the national board in reference to Father O'Keeffe's case. The *Nation* attacks the rule bitterly.

THE PROPOSED NEW WESLEYAN PAPER.—We understand that differences of opinion have arisen among the proprietors of the proposed new liberal Methodist newspaper, and that the Rev. H. W. Holland and others have withdrawn from the scheme.

SUNDAY EVENING BANDS.—The agitation at Eastbourne against the playing of the band on the pier on Sunday evenings has been successful, the Duke of Devonshire having recommended the directors to discontinue the performances. His Grace stated in his letter on the subject, that although he did not personally object to the Sunday arrangements, he should advise the directors to give way in the face of the opposition which had been raised.

THE JUDICATURE BILL AND ECCLESIASTICAL APPEALS.—The council of the Church Association have adopted a petition to the House of Lords, asking them not to transfer the ecclesiastical appeals to the new court of appeal, on the ground "that an alteration of so important and vital a character as the transfer of ecclesiastical appeals to a new court, introduced in the month of July on only twenty-four hours' notice, has taken the country by surprise, and gives no adequate time for the due consideration of the subject." It is stated that similar petitions are being signed in different parts of the country.

DENOMINATIONAL PROPORTIONS.—Dr. Wiseman (Wesleyan) stated at the late Irish Wesleyan Conference that the numerical position of the various confessions in English-speaking lands might be estimated as follows:—Congregationalists, 7,000,000; Roman Catholics, 10,000,000; Baptists, 10,500,000; Presbyterians, 11,500,000; Protestant Episcopalians, 12,500,000; Methodists, 15,000,000. The preponderance of Methodism over the other creeds in numbers is caused by the position which the Methodist churches hold in America, where, although younger, they are numerically far in advance of British Methodism.—*Dublin Mail.*

EXILED JESUITS IN LANCASHIRE.—Lancashire, as of old, has become a refuge for exiled Jesuits. Those who have been driven from Germany by the recent edicts promulgated at the instance of Prince Bismarck, and who have dispersed themselves through France, England, Belgium, and the United States, have definitely settled their English novitiate at Dillon Hall, about nine miles from Liverpool, the use of which was granted them some months ago by Mrs. Stapleton Bretherton, of Rainhill. Here about 100 priests and students, all German, are located, and the course of their studies is being pursued by the Jesuit novices as if in their own country. Others of the exiled German Jesuits are settled at Stonyhurst College, and St. Beunos, near Rhyl, North Wales. Daily communication is kept up with Germany.

PUBLIC WORSHIP SITES BILL.—Most of our readers will remember that in the session of 1872 a bill was before Parliament for enabling landowners of entailed estates to give, sell, or lease land on which to erect Dissenting chapels, and that it failed to pass a third reading in the Lords, owing to the opposition of Lord Cairns. The same bill has this year passed the Commons; and the Lords, in an exuberance of generosity, have not only consented to pass it, but have added clauses permitting the land to be given and used for the purposes of schools, ministers' houses, and burial-grounds; and we hear that those in charge of the bill have agreed to accept the additions, Lord Cairns appearing to have found his match in Lord Hatherley and Lord Romilly, the peers who undertook the charge of the bill in the Upper House.—*English Independent.*

MR. GLADSTONE'S CHURCH PATRONAGE.—A Worcester contemporary says—"The canonry of Worcester Cathedral, vacant by the removal of Canon Miller to Rochester, has been conferred on the Rev. Richard Seymour, of Kinwarton, near Alcester. The new canon is a High Churchman, and has for many years been active in diocesan matters. The *Record* remarks:—'In politics he is decidedly Conservative,' and another paper mentions that he was 'a member of Mr. Gathorne Hardy's and Mr. Mowbray's committees at Oxford,' and adds, 'the appointment reflects great credit on Mr. Gladstone and the Lord Chancellor, by whom it has been conjointly made.' We will not challenge the 'great credit' attaching to Mr. Gladstone's share of the appointment. To nominate to a high and well-remunerated office a gentleman, one of the assignments in whose honour it is that he has been member of an election committee operating to deprive you of your seat and succeeding in so depriving you, is a sort of returning good for evil which implies the practice of Christian charity in its highest form."

ANOTHER REFUSAL TO BURY.—The other day a little boy was drowned in the river Axe, Devonshire, and the clergyman of Seaton, on being applied to, declined to bury his body, on the ground that he was not "properly baptized, although named and registered." On this *Pulman's Weekly News* remarks:—"We are informed that when everything was ready, and the clergyman was consulted as to the time for the funeral, that 'ambassador of the meek and lowly Jesus,' who invited children to come unto Him, and declared that 'of such was the kingdom of heaven,' refused to allow the burial service to be read over the little creature's remains, alleging as a reason the omission of some formalities in the priestly hocus-pocus by which unconscious infants are supposed superstitiously to be relieved of an heirship to perdition, and to be provided with a passport to heaven. The only relief to this miserable proceeding at Seaton is the heroic conduct of the gallant fellow who risked his life in attempting to save that of the poor drowning child. Contrast his heroism with the disgusting inhumanity which, in the sacred name of religion, insulted the remains of an innocent child, and lacerated the feelings of its heartbroken mourners."

THE SELECT COMMITTEE ON THE ENDOWED SCHOOLS ACT.—The following, from the *Hastings News*, may, we assume, be regarded as containing Mr. Kay-Shuttleworth's reply to the charge made against him in the circular lately inserted in our columns:—

Mr. Kay-Shuttleworth and Sir Thomas Acland, two of the Liberal members of the Endowed Schools Act committee, have been publicly arraigned by the Liberation Society for certain votes given on that committee, by which the exclusive principle of Conservatism was maintained in the proposals for amending the Act. The votes of these two members did undoubtedly turn the scale, on two or three close divisions, in favour of the Conservative view of the question in dispute. The principal charges relate to votes on the appointment of clerical *ex officio* governors under particular endowments, and to a motion that the commissioners should not be selected from one religious denomination. We understand Mr. U. J. Kay-Shuttleworth's explanation to be, that the first vote referred only to special cases in which the founder required such an arrangement, and that, in regard to the constitution of the commission, it was an accident that the whole of the members were of one persuasion, and the Government having objected to an increase of the number it would involve the necessity of one of the present commissioners being displaced if a new member were now put on. Mr. Kay-Shuttleworth complains that his many votes on the Liberal side in the committee are not mentioned; and refers, moreover, to his vote for Mr. Leatham's motion against the "development of the co-optative principle," on which motion he parted company with Sir Thomas Acland. Our young member expresses himself, as we hear, willing at any time to meet the Nonconformists of the borough, and explain to them the reasons of his votes. It would appear that the broad principle of religious equality has been, in Mr. Kay-Shuttleworth's case, honestly carried out, so far as intention is concerned. Whether the cases in question are fairly exceptional, it is scarcely for us to say. The Nonconformists will, no doubt, reasonably hear Mr. Kay-Shuttleworth's justification of his course, and hesitate before they play into the hands of foes whose only hope is in Liberal division.

THE EVANGELICAL ORGAN ON MR. GLADSTONE'S CHURCH PATRONAGE.—The Archbishop of Canterbury's appeal to the Prime Minister against the danger of misapplying the ecclesiastical patronage of the Crown, especially in these critical times, was not uncalled for. Five years have almost expired since Mr. Gladstone was placed at the head of affairs, and during that period he has done more to Romanise the Church of England in general, and the University of Oxford in particular, than any former premier. The archbishop remarked in the debate on Lord Oranmore's motion that he did not think the names attached to the petition of the 480 priests were of great weight. But his grace attached far more importance to the petition of the undergraduates of Oxford, signed by four out of six professors of theology. We are informed that the archbishop, under a deep conviction of the importance of the vacant chair of Pastoral Theology, and of the danger of filling it with a professor likely to initiate the future clergy of the Church of England in the extreme doctrines of the confessional and sacerdotal absolution, wrote to Mr. Gladstone respectfully warning him against carrying out his intention of nominating the Rev. E. King, honorary canon of Christ Church, and at present principal of the Cuddesdon Theological College. To this remonstrance we are informed that Mr. Gladstone has curtly replied that he has advised Her Majesty to sanction the appointment, and it is to go forward. The Bishop of Winchester vehemently protested in the House of Lords last Monday, "I hate and abhor the attempt to Romanise the Church of England." But it is clear that the Archbishop of Canterbury thinks that Mr. Gladstone's mode of exercising his patronage tends in a Romeward direction, and yet when his grace respectfully remonstrates with the Prime Minister against the selection of a professor of extreme views to the chair of pastoral theology, he is met with a rebuff which is fitted and probably intended to prevent all interference for the future.—*Record.*

## Religious and Denominational News.

### TESTIMONIAL TO THE REV. J. C. GALLAWAY, A.M.

A social meeting of members and friends of the English Congregational Chapel Building Society, including ministers and deacons of churches in the town and neighbourhood, was held on Wednesday, 9th July, by the special invitation of Mr. John Crossley, at his residence, Manor Heath, Halifax. The occasion of the gathering, at which nearly fifty were present, was the presentation of an address and testimonial to the Rev. J. C. Gallaway, in recognition of his public services in promoting the work of chapel-building during more than a quarter of a century.

Mr. Crossley, in introducing the business of the evening, stated that Mr. Gallaway had been associated with chapel-building for upwards of thirty years. He had occupied the post of secretary to the English Chapel-building Society since its formation. It was then thought that it would be a great work to build ten or twelve chapels a-year, but, as stated in the address, upwards of 400 had been aided by the institution in about twenty years. The address was then read and placed in the hands of Mr. Crossley, who said he had very great pleasure in handing it to Mr. Gallaway, together with a cheque for 925*l.*, the amount of the testimonial.

Mr. Gallaway said, that the emotions awakened by what had just been said, and the circumstances in which he was placed, made it difficult to give utterance to befitting words. His first and chief impulse was to thank God, who in various ways had led him thus far through life, and permitted him to receive that handsome and gratifying token of the goodwill and confidence of his Christian brethren. Next to God, it became him specially to allude to their kind host, to whom he was indebted for many tokens of real friendship and confidence. After some three years of gratuitous service to this work, it was Mr. Crossley that proposed to him the relinquishment of his pastorate at Bishopsgate Chapel, London, in order that he might devote himself wholly for a time to the furtherance of the movement. That proposal was accompanied with the offer to give him for three years the professional income so relinquished, with the promise moreover to aid him in afterwards building another church for the resumption of his ministry. Having great confidence in Mr. Crossley's judgment, and knowing his zeal and ability to do good, Mr. Gallaway regarded such a proposal as a providential indication of the path of duty, and at once complied. Seeing that such proposal had been made in that very house some twenty years ago, it seemed most befitting, and a matter of special interest and thankfulness, that the generous presentation that evening should take place in that spot, and that he should receive it, with kind words, at the hands of Mr. Crossley. He begged also to make special mention of the uniform courtesy and confidence of the committee of the society. They had always behaved to him as gentlemen, and between them and him not one unpleasant word had ever passed. To the two honorary secretaries of the Testimonial Fund he was much indebted, as well as to the contributors, and the 300 and more signers of the address, to which he had just listened with the deepest interest. To Mr. Conder he was much indebted for valuable assistance in the ordinary service of the society, without which, especially in the accounts and the examination of plans, &c., all the results that day reported would not have been reached. After these acknowledgments, Mr. Gallaway alluded to a few incidents in his past life that bore on the event of the evening, and served to show how he had for a long time been undergoing a training for a work and position of usefulness somewhat unique, and which they had good reason to acknowledge as a work of the Lord. In his boyhood he had chosen the profession of an architect; but—also in his boyhood—that first choice had given place to a stronger one—the Christian ministry, taking as his adviser the late Rev. James Stratton. At the age of fourteen he began his studies for the ministry, under the guidance of Dr. Redford—then of Uxbridge, afterwards of Worcester. He then studied at Rothwell under the care of the Rev. Walter Scott, and entered Highbury College at eighteen. Leaving that institution at twenty-one, he spent three session at the university of Glasgow, and entered on his first ministerial charge at West Bromwich, in 1834. It was there that he made his first experiment in chapel build-

ing, having had the pleasure of laying the stone of his new chapel in 1838. There, too, he had his first training in secretaryship, being invited by his brethren to become secretary of the Staffordshire Congregational Union. Repeated calls from the Colonial Missionary Society, through Algernon Wells, induced him to leave England in 1843, and undertake the founding of the first Congregational church in St. John, New Brunswick, and the general extension of the work in Nova Scotia and New Brunswick. In the discharge of that mission, he had much to do with church-building, and had some opportunities of visiting the United States, and there getting impressions on the subject in advance of what he had observed in the old country. The growth of the work in the lower provinces, especially the establishment of a college through the munificence of one of his friends, led to his revisiting England in 1848, where domestic reasons unexpectedly compelled him to remain. Desirous, however, of turning to good account this change of his plans and his American experience, he accepted a co-pastorship in London, and the secretaryship of the London Chapel Building Society. Through that connection he was invited to read a paper on chapel-building to the Assembly of the Congregational Union in 1851, and thence arose the English Society, his twenty years' service to which (involving the resignation of his pastorate at Greville-place Church) was publicly recognised in the transaction of that evening.

After appropriate speeches by Rev. J. Sibree, of Coventry, Rev. R. Bruce, of Huddersfield, and Rev. B. Dale, of Halifax, the meeting was brought to a close with the Doxology and Benediction.

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Mr. W. S. Allen, M.P. for Newcastle-under-Lyme, preached twice on Sunday at the opening of a new Wesleyan Chapel at Devonshire Park, Buxton.

The Rev. E. H. Reynolds, of Armagh, Ireland, has accepted a cordial and unanimous invitation to the pastorate of the Congregational Church, Lichfield.

The Rev. S. St. N. Dobson, B.A., terminated his ministry at Zion Chapel, Dover, on the 29th ult., after a pastorate of upwards of four years, receiving many kindly expressions of the regard of those to whom he has ministered. Mr. Dobson will continue for the present to reside at Dover.

WINDSOR.—A tea-meeting, numerously attended, was held at the schoolroom of William-street Chapel, Windsor, on Thursday evening, 10th inst., to welcome the Rev. Thomas Orr, who has recently accepted the pastorate of the congregation. Interesting addresses were delivered by the Revs. D. Nimmo, and G. Waterman, M.A., of London, also by B. C. Durant, Esq., and Thomas Wooldridge, Esq., Windsor. In the course of the evening a purse containing twenty-two guineas was presented to Mr. Orr, by the members of the congregation.

FARNHAM.—The new Congregational Church at Farnham was opened on the 16th inst. The Rev. Charles Vince preached in the afternoon to a congregation that filled the beautiful and commodious edifice to overflowing. An enthusiastic public meeting was held in the evening, under the presidency of Thomas Simpson, Esq. Stirring and congratulatory addresses were delivered by the Rev. Charles Vince, the Rev. W. H. S. Aubrey, W. Jones, J. Marshall, J. S. Bright, and Joseph Halsey. The sum of 250*l.* was collected and promised during the day. The services were continued on Sunday last, when special sermons were preached by the Rev. Herbert Arnold, pastor of the church, the building, both morning and evening, being filled with worshippers.

CHATHAM.—On the 9th inst. a meeting of the church and congregation belonging to Ebenezer Chapel, Chatham, was held in the Jubilee Hall in connection with the departure of the Rev. G. L. Herman, who has accepted the pastorate of the Congregational church at Gravesend. Addresses expressive of the esteem in which the pastor, who had laboured there for twelve years, was held, were delivered by Mr. H. Newcomb, on behalf of the church; Alderman Everest, on behalf of the congregation; Mr. Harvey, for the Sunday-schools; Mr. L. Whitehead, jun., for the Mutual Improvement Society; Rev. J. Gamman, on behalf of the ministers of the district; and Messrs. Belsey and Mann speaking for the Sunday-school Union. In the course of the proceedings Mr. Herman was presented with an arm-chair, and Mrs. Herman with a tea-service.

SANDOWN.—The new church in Sandown, Isle of Wight, the foundation-stone of which was laid on the 6th of August, 1872, by Thomas Spalding, Esq., of Hastings, was opened for public worship on Tuesday, July 8th. An early morning prayer-meeting was held at 7.30, and was well attended. The Rev. Henry Allon, D.D., preached the sermon at the morning service, and the Rev. Andrew Reed, B.A., at the evening. The Revs. H. E. Askell, J. Barriton, H. Barron, Barricott, J. M. Newland, W. Oates, and H. Trestrail, took part in the services. Thomas Spalding, Esq., presided at a luncheon in the Town Hall, and a tea in the evening was attended by 300 persons. The entire proceeds of the day, including promises made at the luncheon, amounted to 240*l.* The church designed by Mr. Thomas Elworthy, of St. Leonard's, is very neat, and is erected in the style known as the early geometrical Gothic, constructed of native stone from Ventnor, laid in random courses, with Bath stone dressings. It will seat 400 persons on the ground floor, and will cost 2,400*l.*, towards which 1,300*l.* have been received and promised, leaving 1,100*l.* to be raised. A bazaar will be held in August to assist in raising this amount.

THE REV. DR. PARKER.—The great hall of the Cannon-street Hotel, London, was crowded on Thursday evening by the congregation of the City Temple, to wish good-bye to their pastor, who has been invited to be present at the conference of the Evangelical Alliance in New York in October, and sails for America to-morrow. The solitary resolution proposed congratulated Dr. Parker upon the honour done him by the invitation, and expressing high estimation for his ability, hoped that he would benefit by his relaxation from his "continuous and arduous duties," and assured him that he would be followed by their earnest prayers and best wishes for his safe journey and happy return. The chairman (Mr. Bates), the treasurer of the congregation; Mr. J. Johnson, the efficient hon. secretary; Messrs. Jones, Burr, Heath, J. A. Boyd, J. Wylde, and Robertson, in addressing the meeting, expressed in their different ways the sentiments of the resolution. Dr. Parker said that the resolution had cleared away any hesitation he might have had in going, while the committee who had been making the necessary arrangements had done all that love could suggest. He thanked them for their generosity and sympathy. Their affectionate farewell would never be effaced from his recollection. After some further remarks the meeting closed.

THE WESLEYAN MINISTRY.—The final examination of the candidates proposed by the various districts for the Wesleyan ministry closed last week at Westminster, before what is called the July Committee. The number of candidates was somewhat larger than for two or three years past. On the previous Saturday they had passed through a theological examination, one in literature and science, in addition to being examined by a medical committee as to their fitness for the work. The oral examination in theology, &c., took place last week, when, of the 108 on the list, ninety-three presented themselves, nearly all of whom will be recommended to the Conference as suitable for the ministry. There are, in addition to these ninety-three, the Welsh candidates, who were not examined orally this year by the committee. It was resolved to recommend seventy-nine to be received into the Theological Colleges for training for the home or foreign work, while a few were recommended to be received at once on trial. The course of training at the college will extend over three years, the last of which will be considered the first of the four years of probation, at the end of which—that is, six years from the present time—they will be ordained, if their progress and work have been satisfactory, and they have passed through the various examinations connected with their years of probation, as well as given proof of capability in the way of health for the work of the Methodist itinerant ministry.

CONFERENCE OF CHRISTIANS IN NEW YORK.—The Evangelical Alliance have made arrangements for the next great gathering of Christians of all nations, to be held in New York on the ten days from the 2nd to the 12th of October. Dr. Parker, one of the representatives, had his farewell meeting on Thursday evening in the hall of the Cannon-street Hotel, and that gentleman, with several others, sails on Thursday next for New York. Among those who will be present at the conference it is expected the following representatives of the Christian Church in England, France, Germany, Holland, Belgium, Italy, Spain, Russia, Sweden, Switzerland, and the United States of America will be in attendance:—For the Church of England, the very Rev. the Dean of Canterbury, and Professors Perowne and Leathes; Scotch Presbyterians, Drs. Cairns, Eadie, Brown, Rainy, and others; Congregationalist, Drs. Parker and Stoughton, and the Revs. T. W. Aveling, Baldwin Brown, J. C. Harrison, &c.; the Wesleyans, Drs. Arthur and Rigg; the Church in France, Pastor Bersier and Dr. Pressensé; the "Old Catholics," Father Hyacinthe; and a host of others from the countries above-named. The subjects for conference and discussion are varied and momentous, embracing a large variety of topics, among which are the following:—"Christian Union," "Christian Life," "Christianity and its Antagonisms," "Christian Missions, Foreign and Domestic," "Christianity and Social Evils," &c. Each subject will be written upon by one of the delegates, and discussed in the order set down in the programme. Each day's proceeding is full of interest, and devotional meetings are interspersed.

CALEDONIAN-ROAD CHAPEL.—At a meeting of the teachers connected with the above place of worship, on the 14th inst., the Rev. Halley Stewart, the minister, in the chair, a letter was read from the late pastor, in which the Rev. Ebenezer Davies expresses his undiminished interest in themselves and their work, and the value he set upon their co-operation during the many years of his pastorate. In a eulogistic speech, Mr. Poynter, jun., moved the following resolution:—"That the officers and teachers of the Sunday-school, while recognising the hand of Providence in withdrawing their beloved friend, the Rev. E. Davies, from his pastorate of the church and presidence of the schools, desire to express the deep and natural regret they feel on receiving his resignation. They are unable adequately to express the feelings of respect and love which all of them have ever held, and will continue to hold, for him. They are grateful for his Christian guidance, counsel, and comfort in the past. They rejoice in the prospect of his continued presence amongst them, and, while looking to the past with all its affecting memories, anticipate the future as still connecting their late pastor with their work and their prayers. They find encouragement and hope in the fact that he has commended to them, in so warm and friendly a manner, the successor whom God, in His providence, has placed over them, and whose ministry they pray may be as abundantly blessed." Mr. J. C. Denny seconded the resolution. The Rev. H. Stewart, in submitting the resolution to the meeting, said it afforded him great pleasure to come amongst them as pastor and president, and he did so feeling assured, even from his very recent acquaintance with Mr. Davies, that the resolution and its accompanying remarks were heartfelt and well deserved. He was grateful for all Mr. Davies's kind references to himself, which he attributed rather to that gentleman's kind and generous heart than to any very extended knowledge of himself. The resolution was cordially adopted, and the meeting afterwards separated.

## Correspondence.

### VOLUNTARYISM IN LARGE TOWNS.

*To the Editor of the Nonconformist.*

DEAR SIR,—In stating that my former letter to you was not intended for publication, I did not mean to imply that this was intimated to you in so many words; but from the nature of its contents and the style in which it was written, I did not expect you would give the letter insertion. Had I meant it for publication it should have been written very differently, for I had no desire that what was merely laid before you as an argument used by our opponents should be quoted by "the other side" as a confession of the failure of Voluntaryism from the mouth of a voluntary himself. However, as the publication of the letter may perhaps have had the effect of rousing a Dissenter here and there to the sense of a defect in our system which needs some remedy, and has also given me the opportunity, in three letters to the *Liverpool Albion*, of making what I consider a sufficient answer to the objection viewed as an argument against the principle of Voluntaryism, I am not now particularly sorry you did insert it.

The remark in my first letter to the *Liverpool Albion* that your article on the question was not so satisfactory as I could wish, was made because you based a main part of your reply to the objection on the alleged fact that the endowment of the Church of England by the State gives her greater resources than Nonconformity, and therefore the two do not stand on an equality. To attempt to explain away the objection by such means as this I take it to be simply begging the question. It is, in fact, the very argument restated to which I sought to reply, and which is so assiduously urged against us by our opponents. *They* say that the Church of England is able to keep up and multiply her edifices in the poorest districts of our large towns only because she is supported and endowed by the State, and were she disestablished and disendowed, she also would have to abandon these poor localities just as Dissent has done, and as the disestablished Church of Ireland has had to do in various places. Consequently, in advocating disestablishment and disendowment, we have this argument to answer, and in order to do so we must show, by the example of the Free Churches, that when separated from the State the power of Voluntaryism would enable the Church of England still to keep up her machinery and efficiency of ministration unimpaired. But if we cannot prove this, if we cannot show that Voluntaryism provides Dissent with the means of equal efficiency of ministration, and are compelled to own that by the advantages which the Church of England derives from connection with the State she is able to carry on the work of evangelisation where Dissent is obliged to abandon it from want of resources, we virtually concede the whole question, and admit this as an unanswerable argument for maintaining the Establishment on religious grounds. Indeed, your apology for the shortcomings of Dissent on account of it not enjoying those advantages which the Church of England possesses through her union with the State, can only be regarded as a concession to the theory of an Established Church, and as yielding up our position. It is certainly no answer to the objection stated in my letter, but rather an admission of the truth of it.

So, again, I must take exception to your statement that "Nonconformists do not profess to do more than supplement the deficiencies" of the State-Church. I doubt if any true Nonconformist would accept that dictum. To assent to it we should have further to admit that, were such a readjustment of the parochial system effected as some Churchmen advocate, or such a distribution of fresh endowments made by the State as would enable the Church of England to provide religious ministrations for the entire community, there would no longer be any necessity for the Free Churches, and their occupation would in that case be gone. So far, however, from Nonconformity only aiming at supplementing the deficiencies of the State-Church, insomuch as the former is a system founded on the principle of Voluntaryism as opposed to State endowment of religion, it aims at *superseding* the latter altogether. Our system is in fact a rival and antagonistic one to the State Church. We believe it to

be superior to, and destined eventually to prevail over the latter; and therefore it is our duty to show that the principle it embodies is capable of adapting itself to meet all the varied wants of the community, and better calculated to effect the evangelisation of the masses than the corrupt and unjust system we hope it will supplant. Thus the question so far *is* one as to the "relative efficiency of Church and Dissent"; and this is not a "false issue," but the true, and indeed *only* one raised by the objection under notice. To shift the issue, as you appear to wish to do, is simply to evade the objection. For these reasons, Sir, I cannot regard the explanatory part of your reply as at all satisfactory, since in attempting to show the difference between Church and Dissent you have fallen into two very evident fallacies.

With regard, however, to the facts and considerations suggested in the latter part of your article of June 11th, I admit that *to some extent* they remove the objection; and by their aid and that of fuller information subsequently obtained, I have been able to give a tolerably complete reply to it in my letters to the *Albion*, so far at least as Liverpool is concerned. Still, I must confess that the facts referred to do not cover the whole ground of the objection. There are even in Liverpool populous districts abandoned entirely by Dissenters, and in which, so far as I can ascertain, no missionary work is carried on by them; but the Church of England alone is left to supply the spiritual wants of the inhabitants. And even the numerous mission rooms to which reference has been made, although some of them certainly exist in the heart of the town, are yet for the most part planted in new outlying suburban districts. I had collected, with the intention of sending you, particulars of above a dozen buildings in the lower parts of the town which were formerly Dissenting chapels, but the congregations of which have "migrated" towards the fresher air of the suburbs the account which has been given of some of these by a correspondent of the *Albion*, whose letters you will have seen, renders it unnecessary, however, for me to enumerate them here. In the neighbourhood of several of these places no provision for public worship is now maintained by Protestant Dissenters, although a teeming population lies around them. And that Liverpool is not alone in this respect, I gather from the fact that the objection is frequently urged against Dissent in other large towns. Even since my last letter to you was written a very strong article has appeared in the London *Morning Post*, based upon this very argument against Voluntaryism, and alleging the same state of things in the metropolis as I have intimated exists here, viz., wholesale abandonment of chapels where the status of the population has sunk to a low level, and removal of their congregations to finer buildings elsewhere, leaving the poor in the old districts to the care of the Established Church or Roman Catholicism. I also read a week or two ago an account of one London chapel so given up which was about to be turned into a low place of amusement (which seems to be the usual fate of these old chapels), but was bought by a clergyman of the Church of England for the purpose of a *Mission church*, that what had been a place of worship might not be desecrated by being made a place of frivolity and temptation. The fact that Roman Catholics build and maintain churches in low neighbourhoods is undeniable, but can hardly be pointed to as evidence of the success of Voluntaryism pure and simple. The Roman Catholic Church depends in a large measure on the power of priestcraft, which exercises an undue and illegitimate influence over its votaries; so much so, indeed, that money is often literally *wrung* by the priests from poor people who cannot afford to give it. Such a system of extortion surely cannot be called Voluntaryism, or its proceeds compared with the spontaneous free-will offerings of Protestant Dissenters.

Thus, Sir, you will see that although certain facts and considerations apt to be overlooked go a long way to remove the difficulty which meets us in dealing with this objection, yet a more complete and absolute answer is still a desideratum. I know of Dissenters whom this difficulty alone keeps from supporting the disestablishment movement, but who, if it could be removed, would be very strong Liberationists. Our principles ought surely to be above all doubt, and able to stand *any* test applied to them. Personally I am deeply indebted to you for already devoting your attention to this subject; but as it is a most important one to us Nonconformists, I think you would do a further service to our cause by still giving the matter your consideration, or inviting discussion upon it in your columns with a view to the difficulty with which it is beset being finally and satisfactorily cleared away.

I am, Sir, yours faithfully,
Liverpool, June 30, 1873. J. QUAIL.

P.S.—Since writing the above, I have read the letter of your correspondent Mr. J. A. Clapham. I am quite aware of the fact to which Mr. Clapham calls attention, viz., that "the interiors of large towns are diminishing in population year by year," and it was in full cognisance of the changes that have in this way taken place in Liverpool of late years, that I wrote you with reference to the charge of deserting poor neighbourhoods brought against Voluntaryism. Unfortunately, however, the force of Mr. Clapham's argument is considerably modified by three facts already mentioned, which he seems entirely to overlook. These are—first, the immediate vicinities of the abandoned chapels with more especial reference to which I wrote you are, as stated in my first letter, *still* densely populated, but almost exclusively by the poor. Secondly, the inhabitants who have removed to the suburbs, and for whom new places of worship have been built, belong either to the middle, or more well-to-do portion of the working classes; the poorest of the population being those left in the central quarters. In some of the old localities, too, this residuum has received large accessions to its numbers from immigration and other causes, and such is the case with one or two of the lower districts of Liverpool to which I have referred. And, thirdly, the *Establishment*, as well as Dissent, has been busy erecting new edifices in the recently-formed suburban neighbourhoods, at the same time, unlike Dissent, retaining all the old churches situated among the habitations of the poor in the central parts of the town. In seeking to reply to the charges brought against us, it will not do to blind ourselves to actual defects in our system. Rather let us set ourselves to work to remedy them.

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*To the Editor of the Nonconformist.*

SIR,—As Mr. Quail does not seem to be conscious of what he has really done, or to know what has been the effect of it, let me briefly place before him the facts.

In a letter to your journal he stated, in the most pointed terms, the charge made by the upholders of Establishment in regard to the failure of Voluntaryism to meet the spiritual wants of the poor in large towns, and, having done so, added, "So far as Liverpool is concerned, this is perfectly true," as well as expressed the belief that the same state of things existed elsewhere also. In fact, his entire letter might be reprinted as a most effective "Church Defence" tract.

He did this, he informs us, that you, Mr. Editor, might help him out of the difficulty which these alleged facts presented to him, as a friend of Voluntaryism. And, as the result of your article, or of the suggestions of others, or of his own inquiries, he subsequently wrote to the *Liverpool Albion* a letter which so answers his own letter to the *Nonconformist*, that, if the fact were not stated, no one would suppose that the two letters proceeded from the same pen.

Meanwhile, the *National Church* has made just such a use of his *first* letter as might have been expected; *but has made no reference to the second.* Other journals have done the same, and, if Mr. Quail chooses to watch the course of the Church Defence movement next winter, he will probably find that what he regards as only a laudable device for getting at the truth, will be used in the most one-sided fashion for the maintenance of error.

There is no need for "hushing up objections and stifling discussion"; but it was in your correspondent's power to effect his purpose in a better way than by stating one part of a case in one newspaper, and a no less important part in another—a proceeding which, instead of, as he thinks, disarming our opponents of a serviceable weapon, has furbished it up for their future use.

I am, &c.,
July 19. PLAINSPEECH.

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## EVANGELICAL CHURCHMEN AND DISSENTERS.

*To the Editor of the Nonconformist.*

SIR,—The Evangelical party in the Church are up in arms, and loudly protesting that Popery must be cast out of our "National Zion." They are thoroughly alarmed at the signs of the times, and are willing to enter into an alliance even with political Dissenters, if haply they may do something to stay the Romeward tide. They are, in fact, avowing that they cannot hope to succeed without the aid of all Evangelical Dissenters. Now, I take it that all Evangelical Dissenters are equally concerned with the Evangelicals in the Church in adopting all lawful means to prevent a widespread apostasy to Rome, and perhaps more concerned in seeing that Romanism does not come to be maintained out of funds which belong to the nation. But before Dissenters rally to the standard raised by their brethren in the Church, there are one or two points on which a clear understanding should be arrived at. If, six months ago, you called the attention of an Evangelical clergyman to the Bennett judgment, and suggested that he ought to have followed the example of the Rev. Capel Molyneux, the chances are that he would have told you that he did not feel the Bennett judgment press upon his conscience in the slightest degree, that he retained the same opinions he ever did, and that he could not understand why the Rev. Capel Molyneux should have deemed it his duty to secede. And, if occasion had then called for it, he would have been found on the same platform with Ritualists and Broad Churchmen to support the Establishment, to denounce political Dissenters, and to distort the views and opinions of Liberationists. I am not romancing; these are matters of fact. But now that the Evangelicals find the "great bulwark of Protestantism" is actually crumbling from the effects of the Ritualistic sap, they call loudly on those whom they have despised and derided to come to their assistance. We ought to go to their assistance, but on conditions. At present they simply propose that we should assist them to cast the Ritualists out of the Church that they (the Evangelicals) may entrench themselves in the Ritualistic position. The doing of this, I need hardly point out, would involve something like a new concordat between the State and the Church, and the reward which we, as faithful allies, would receive would be to see the Establishment more firmly rooted than ever. We might, perhaps, in addition have the satisfaction of being assured that now the Church had been purged we had the advantage, in common with the whole country, of an Establishment that was a bulwark of the Reformation, which nothing could shake. No; the condition of our assistance should be that the Evangelicals go in for disestablishment. That is the only radical cure for the evils under which the Church is labouring. If the Evangelicals are not prepared to go that far, then they are either not in earnest or are blind to the real issue. Don't let Nonconformists be fooled by their dislike of Popish practices to sink the disestablishment agitation in order that they may assist Evangelicals to make the Church more powerful—for that, stripped of all verbiage, is what they are now asked to do. If the Evangelicals love the Establishment more than truth—which I for one think their history for the last forty years shows they do—then let them deal with the Romanists in the Church as best they may. As for us Nonconformists, let us steadily pursue our mission, let us beware of paltering with principle, and in the end we shall deliver our friends the Evangelicals from the bondage in which they have bound themselves.

I am, Sir, your obedient servant,
JOHN ADDISON.

Brierly Hill, July 19, 1873.

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## ALEXANDRA ORPHANAGE FOR INFANTS.

*To the Editor of the Nonconformist.*

SIR,—Will you very kindly permit a plea for the poor infant orphans with your usual kindness, and as you have done on former occasions? I ask it now especially as we are greatly distressed for want of funds, having had to pay 432*l.* to the parish of Islington lately for remaking a road which cost us 500*l.* about four years since. This was a demand which took the committee greatly by surprise, and they were not prepared for it; besides which, we have a debt of 5,000*l.*, upon which we have to pay interest, and the quarterly accounts for which the tradesmen want to be paid.

As we have no funded property, and no endowments, we must expect to be in difficulty sometimes; but the present time is unusually pressing. The committee with whom I have the pleasure to be associated, are not only workers, but are among the largest contributors to the funds of the orphanage.

We have 110 infants under care, but there is ample accommodation for 200. When all the buildings are completed 400 will be provided for.

It is not likely the cause of the orphan will fail of support in England; but what I very earnestly implore is assistance *now*.

Yours sincerely,
JOSEPH SOUL, Hon. Sec.

73, Cheapside, E.C., July 21, 1873.

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# Imperial Parliament.

### INTERNATIONAL ARBITRATION.

In the House of Commons on Thursday Lord OTHO FITZGERALD, controller of the household, appeared at the bar, and, having been called by the Speaker, advanced to the table, and said,—A humble address having been presented by the order of the House with reference to the subject of arbitration, I am commanded by the Queen to communicate Her Majesty's gracious answer as follows:—

I have received your address praying that I will be graciously pleased to instruct my Principal Secretary of State for Foreign Affairs to enter into communication with foreign Powers with a view to further improvement in international law, and the establishment of a general and permanent system of international arbitration.

I am sensible of the force of the philanthropic motives which have dictated your address.

I have at all times sought to extend both by advice and by example, as occasion might offer, the practice of closing controversies between nations by submission to the impartial judgment of friends, and to encourage the adoption of international rules intended for the equal benefit of all.

I shall continue to pursue a similar course, with due regard to time and opportunity, when it shall seem likely to be attended with advantage.

(Laughter and cheers from the Opposition.)

### ELEMENTARY EDUCATION ACT (1870) AMENDMENT, &C., BILL.

On the order of the day for the second reading of this bill,

Sir J. PAKINGTON presented a petition signed by 19,900 inhabitants of Birmingham, without reference to religious or political distinctions, praying that the principle of the Act of 1870 should be retained, and that no regulations be adopted that would have the effect of excluding religious instruction from the schools. Petitions with a similar prayer were presented by Mr. Pell, Lord J. Manners, and other members.

In proceeding, then, to move that the bill be read a second time, Mr. W. E. FORSTER explained the course which Ministers contemplated in the face of the objections raised in various quarters against some of its provisions. Premising that it was the

third clause, and especially the second part, transferring the payment of school fees from the school boards to the guardians, which excited most opposition, he entered into a long retrospect of the motives which in 1870 induced the Government to propose the twenty-fifth clause and the arguments by which it was supported. The most powerful of these were the importance of getting children into school who would otherwise remain uneducated, and the impossibility of enforcing compulsion unless assistance were given to the poor parent. Discussing next the denominational and the economical objections raised to the clause, he showed by the most recent educational statistics how useful the clause had been in getting children to school, and how necessary a complement it was to the compulsory bye-law. There were, he said, 563 school boards in the kingdom at the end of June in this year, a great many of them being small ones, which have not put the bye-law in force. We have now to consider only those boards which have put the bye-law in force, and they number only 212, but comprise 9,000,000 persons, or an enormous proportion of the population which is under school board rule. Of these 212 boards, sixty-four, with a population of about 900,000, have inserted in their by-laws only the remitting clause, leaving out the paying clause, 106 have applied both the remitting and paying clauses, and forty-one have not thought it necessary to say anything about it. Putting aside for the moment any question of the conscience of parents, let us consider what would be the effect of repealing this clause without at the same time putting any other provision in its place.

At this moment the country is covered with voluntary schools, and the object of the Act we have passed is to supplement that provision where it is needed; but my hon. friend the member for Birmingham, and those who think with him, must know as well as I do that for a long time to come voluntary schools will outnumber the school-board schools very largely. (Hear, hear.) Is it wise or prudent, then, to have this difficulty in compulsion—that you will say to the parent who is too poor to pay the fees that he shall have no choice of school for his child, according to convenience of locality, to say nothing of conscience or other preference, but that he must send his child to that school only which we prefer? (Hear, hear.) I am perfectly sure that compulsion would fail if you forced parents to pass by the schools which suited them in order to make use of which did not suit them. (Hear, hear.) Therefore, I say that to repeal this clause and put no other provision in its place would be to hinder the cause of national education, which the circular of the Education League requires us to have at heart. The question of liberty of conscience is a very delicate one, and one on which it is difficult to speak without exciting feeling. This I will say, however—that there is not merely the conscience of the ratepayer to consult, but also the conscience of the parent, which it is necessary to interfere with as little as possible. There are some places, undoubtedly, in which the parents would only have public elementary schools near them, and in cases of that kind we must not look forward to exercising our compulsory powers, but must be content to give the parents the protection involved in the power to withdraw their children from the religious education. But surely where there is a choice of schools we ought to allow of its exercise. My hon. friend the member for Birmingham and the other members of the Education League may say, "But this is a man receiving State aid, and ought not our consciences to be considered when we think it wrong to pay for education in which is included religious instruction of which we do not approve?" I am very sorry for this objection, and I would meet it if I could, but I feel that the cause of education must suffer great harm if the compulsory provisions are met by the parents saying that they are to have no choice as to the schools to which their children shall be sent. I am convinced that if we do not allow a choice we shall have to contend with what parents allege to be a conscientious objection so powerful that we shall be unable to work the Act. (Hear, hear.) We may say that they have no right to feel this; but I cannot use that argument, nor do I think my hon. friend the member for Birmingham can use it with justice, in regard to the feelings of the parents. Being unable to meet the difficulty in the way suggested, by the total repeal of the clause, without putting any other proposition in its place, we set to work to see whether we could adopt some other plan. We felt that although it was impossible absolutely to meet it, we might try, and perhaps with success, to diminish the objection. We were told that the result of this clause as it stands is very large subsidies to voluntary schools. This certainly was not our object. What we wished to do was mainly to prevent parents having a reasonable excuse for not sending their children to school. The first reason of our proposition was the limiting of the payment of fees out of the rates as much as possible, without making compulsion impossible. At the present moment the school boards have power to pay the fees independently of whether they are or are not putting in force the compulsory bye-laws. By our proposition we limit the payment of fees to districts in which there is compulsion, and to those parents only who are too poor to obey the law without assistance. We also attempted to meet the views of my hon. friend the member for Birmingham by limiting the amount to be paid. We were told that the amount we were giving was so large that the voluntary schools could exist solely by help of the State grant, but I think I can prove that at this moment no such schools do or could possibly so exist. In taking the limitation mentioned in the bill—namely 2½d. a-week—we adopted the system which from experience had been found to answer well, more especially in Liverpool. But the clause which has excited so much opposition is that which provides that if the child of a parent, not being a pauper, is required to attend school, and if it is found that the parent by reason of poverty is unable to pay for the child, it shall be lawful for the guardians to pay the school fees, and that duty was imposed upon them by the clause, the parent having liberty to select for his child such elementary school as he should think fit. I confess I am surprised at the conscientious objections made to a proposal which limited the grants out of the rates simply and solely to parents who from poverty were unable to obey the law, and which gave to the parent thus unable to obey the law power to choose the elementary school for his child which in other circumstances he would conscientiously have selected. That, however, is not the only change the provision makes. It changes the paymaster. Instead of the school board being allowed to pay, that duty is transferred to the guardians. Our reason for proposing that change was that we felt we should be thereby meeting the economical objection, and that the guardians would be more likely than the school boards to spend the ratepayers' money without doing harm to the recipients or injustice to the ratepayers. This, we thought, not because they are a more able or a more conscientious body, but because they have the machinery which in our opinion would give them a better means of testing the necessity of the parent. (Hear, hear.) Such was the ground of our proposal.

Though he was greatly surprised at it, he admitted that this clause, and especially the transfer from the school boards to the boards of guardians, had been very generally opposed, and notably by boards of guardians. Moreover, he admitted there was much force in their objection that there was danger in bringing parents not now paupers into contact with the relieving officer. School boards had also opposed it; and, as it had failed to conciliate the opponents of the 25th Clause, the Government, though still believing that the balance of argument was on their side, had determined to drop out of the 3rd Clause the substitution of the boards of guardians for school boards. But with that part of the clause which provides for the education of pauper children they intended to persevere. In defence of this proposition, he pointed out that the boards of guardians were for the most part in favour of Denison's Act, and they had not urged the objection that it would foster a spirit of pauperism. To those who were interested in the local taxation question he urged that for every sixpence paid out of the rates sixpence would be contributed by the Exchequer, which was a very good bargain for the rates; and that there was ample security in the boards of guardians for the economical expenditure of the funds. Finally he appealed to Mr. Torrens not to persevere with his amendment.

Supposing my hon. friend right in his opposition to the whole of the 3rd clause, the effect of throwing out the bill would be almost more inconvenient than it is possible to describe. The result would be that the school boards would all die out this year, and that we should have no machinery for education whatever. (Hear, hear.) Then I cannot suppose that my hon. friend is anxious that the principle of the ballot should not be applied to those parts of the country to which it is not applicable at present. Then there are clauses in this bill which are really most necessary to enable the school boards to discharge the duty which they are so bravely trying to perform under great difficulties—namely, obtaining the attendance of the children. I know that it is now late in the session; but I do think that we ought not on that account to refuse to take a step which will be a real advance in improving the education of the children. I do think that we ought to provide that a large class of pauper children, who, should they grow up in ignorance, are most likely to prove an injury to the State, shall no longer remain untaught. (Cheers.)

Notwithstanding the right hon. gentleman's appeal, Mr. M'CULLAGH TORRENS proceeded to move the "previous question," his arguments in opposition to the bill coming from the ratepayer's point of view. Local taxation, he maintained, had reached its limits, and the increased rates caused by the Education Act were out of all proportion to the contributions from the rates. As to the pecuniary limit dangled before the House, that would no longer serve its term, for the maximum of 3d. in the pound of the original bill had become a minimum, and the farthings in this bill, in like manner, would grow into sixpences. Clause 3, he maintained, was entirely opposed to the basis on which Denison's Act was framed, and he dwelt with much force on the impolicy of familiarising the people with the relieving officer, and of breaking down the honest pride which made the receipt of Poor-law relief intolerable to large classes of the population.

The local taxation argument in opposition to the measure was also urged by Sir M. LOPES. Education, as a national object, should, he urged, be paid for out of national funds, and it was a serious error to mix up education with pauperism.

Mr. TREVELYAN said that the compact entered into in 1870 by the Prime Minister, as understood by the Nonconformists, was that the tie between the local boards and denominational schools should be severed, and that the latter, as compensation for the loss of the rates and to give them a fair chance of existence, would have an increase of 50 per cent. in the capitation grant. He believed the 25th clause, which, as far as he could trace, passed *sub silentio*, was an oversight on the part of the Government, while it was clearly an oversight on the part of the members below the gangway to allow it to pass. As for this bill, he had no hope of getting it amended in committee, but in its present shape it would so much improve the educational position of the country that he felt bound to support the second reading. He regretted, however, that the advice of the right hon. member for Birmingham had not been taken—viz., to call upon the voluntary schools to admit gratuitously children too poor to pay fees. This was no great demand to make, either in a pecuniary or a sentimental point of view, for the amount was now only £5,000 a year, and these schools were largely aided from the Consolidated Fund as regarded building grants, masters' education and salaries, and capitation grants. It was, therefore, no unreasonable appeal to them to take these children without payment. If, however, they insisted on payment from the rates, and if the Government permanently sanctioned a principle which was originally an oversight, he did not wish to oppose the extension to a class especially needing it on account of a very small additional sum being charged on the rates. The Government, moreover, had so far deferred to the opponents of the 25th clause as to abandon the proposed transfer of the charge to the Poor Law guardians which would have been a perpetuation of the system they objected to.

Mr. NEWDEGATE opposed the bill, chiefly because it would increase local rates, contrary to the pledge given by the Government when the original measure was passed. Mr. MELLY spoke in favour of the bill, and ridiculed the idea that the cost of education could outweigh the inestimable social and moral advantages which it would entail. Mr. HEYGATE approved of the measure because it would leave untouched the right of the parent to choose the school to which his child should be sent.

Mr. REED, speaking as a member of the London School Board, was persuaded that some machinery was wanted to make compulsion easy. There were at present in London 64,450 children absent from school, and he believed that the effect of the bill would be to reduce the number considerably. There had been a good deal said about the children of the indigent poor, and their inability to pay a small fee. The London School Board had taken over 8,000 children of the ragged-schools. The principle of those schools was that the children paid no fee, and when the schools were transferred to the London School Board, it was expected that an insuperable difficulty would arise because every child was required by the school board to pay a fee. But what was the fact? The bulk of these children—at least nine-tenths of them—brought their penny a week and paid the fee demanded of them.

In also supporting the bill, Sir C. ADDERLEY urged that no worse ground could be chosen on which to fight the great battle of local taxation.

Mr. SALT criticised the administration of the committee of the Privy Council, which, he contended, led to unnecessary and ever-growing expenditure. With regard to the bill, the change made in it made its operations so uncertain that he thought delay would be the best course, and he should therefore vote for the previous question.

Mr. HENRY RICHARD: I cannot say that I feel any great interest in this bill one way or the other. It seems to me a poor and peddling measure, and as an amendment of the Education Act of Act of 1870 utterly insufficient and unsatisfactory. I admit the Government was in great difficulty in any attempt they might make to amend the Act. But it was a difficulty of their own erecting. In my opinion that Act was built upon false lines from the beginning. (Hear, hear.) The right hon. gentleman the Vice-President undertaking to construct a system of national education, chose—in the face of all entreaties and remonstrances addressed to him by those who were his fastest political friends, and who had hoped that he would have worthily represented their principles and feelings in the councils of the Queen—to frame his whole measure in such a way as to make it not national but sectarian. Such a representation coming from me may be regarded with suspicion, because I am thought by some to be an extreme man on this question. But I will give you the opinion of one who is not open to that exception, a member of the Wesleyan Methodist body, who are not esteemed political Dissenters. The Rev. William Arthur, perhaps the most distinguished and influential minister of that powerful denomination, at the meeting of a special representative committee appointed by Conference to consider this matter, which met in London in December last, thus described the measure of 1870:—

> What with the remission of fees, with the subsidising of the denominational schools, with the deferring of the time for stopping the building-grants, and with the increase of fifty per cent., he (the right hon. gentleman) held out such a stimulus as this country never had before, for the moneyed people to rise and buy out of the hands of the Government the right to control, by education, the religion of the poor. I say that was a transaction that burnt a mark into the memory of honest men. Such a turn given to the bill altogether altered the conditions of it, and constituted the denominationa part of the bill, the national system, attempting to make the national part of it, the supplement and the exception.

I have always regretted that the Prime Minister, who I believe has far sounder and broader views of what a system of national education should be, than the Vice-President of the Council, and whose regard for the interests of religion is certainly quite as much above suspicion as that of the right hon. gentleman, did not with a firmer hand control his wilful and rebellious lieutenant. (Laughter and cheers.) He would not then have witnessed what he now witnesses, the alienation of his friends and the exultation of his opponents. It was impossible not to be struck with the reception accorded to this bill when it was introduced by the right hon. gentleman three weeks ago. All the cheers with which it was greeted came from the other side of the House, and the shouts of exultant and derisive laughter with which the few words of disappointment

as to the character of the measure, uttered by my hon. friend the member for Birmingham and myself were received from the same quarter, ought I think to have awakened some misgiving in the heart of the right hon. gentleman. Not that I blame the hon. gentlemen opposite in the least. They have the best right in the world to triumph. They have found in the ranks of the Liberal government, a more perfect instrument for their purposes than they could have found in their own. Nay, I will go further, and express my firm conviction that if the party opposite had been in office and had taken in hand to frame a scheme ofnational education, we should have had from them a more fair, just, and liberal measure than has been given to us by the present Government. I think I have some good ground for this conviction. I have read a speech made by the Duke of Marlborough when he was at the head of the Education Department under the government of the right hon. gentleman the member for Buckinghamshire. And I was struck with this fact, that all the references made by the noble duke to what is called the religious difficulty and the scruples of the Dissenters were most respectful and considerate, and he went so far as to say that if schools were ever supported out of the rates, they must be purely secular schools. I will give the House his own words. Describing various plans that had been suggested for meeting the educational wants of the country, he comes to "the plan of raising rates over limited areas and for local purposes." The noble duke then proceeded :—

Here we are met with great difficulties in regard to what shall be the denomination of the schools. I see no conclusion, no escape out of the difficulty that would be created by such a plan other than that of the schools being secular schools. That is the proposal made by the right hon. gentleman [referring to the present Chancellor of the Exchequer], who has, I think, fairly viewed the difficulty of the position. He has seen that if you have schools supported by local rates, whether they be few or many, it would be exceedingly difficult to escape from the position that they *must* be secular schools. I do not think we are at present prepared to adopt a system of purely secular schools, supported out of public rates.

Besides which, I must say for hon. gentlemen opposite, that so far as I know, they never asked for those portions of the Act which have given to the scheme its distinctly denominational character. Nobody asked for the extension of time for building grants. Nobody asked for the 25th Clause. Nobody asked for the additional grants to denominational schools. Indeed, I remember the hon. member for Berkshire making an able speech on an amendment I moved, objecting among other things to the proposed increase of grants to denominational schools, in which he stated that if there was nothing else but that in my amendment, he would have supported it, and expressly on this among other grounds, that "nobody had ever asked for an increase of the grant." All these clauses of the Act were gratuitous contributions of the right hon. gentleman towards the extension and development of the denominational system. (Hear, hear, hear.) I am at a loss to conceive for what purpose the right hon. gentleman introduced the proposal to transfer the payment of the fees of indigent children from the school boards to the board of guardians. Whom did he hope to conciliate by such a proposal? In his speech on introducing the bill, he referred to "many persons whose opinions the Government were bound to respect," and whose views they were most anxious to meet by this attraction. Who are those persons? Not the party opposite, whose minister of education he is—(a laugh)—for I suppose they are perfectly satisfied with the 25th Clause. Not the Nonconformists, for no sooner was the idea bruited six months ago than most explicit representations were made to the Government that such a mode of dealing with the question would be regarded by them rather as an aggravation than a relief of the grievance of which they complained. The change did not in the slightest degree touch the objection of principle raised by the Nonconformists. As it is expressed in some resolutions passed by a portion of the right hon. gentleman's own constituents at Bradford, "the objection of the friends of religious equality is not to a particular agency by which such an appropriation of public money is made, but to the principle of the payment of rates to denominational schools by any and every agency." (Hear, hear.) I need not dwell further on that, since the right hon. gentleman has been obliged to withdraw that part of his scheme because there was a general insurrection against it through the whole country. (Cheers.) Now if the House will bear with me a little longer—(Hear, hear)—I should like to say a few words on another part of this question in which I feel a very deep interest, and in respect to which I am anxious to set myself right with the hon. gentleman opposite and with the House generally. I mean the question of religious instruction in day-schools. I do not question the perfect sincerity of those who maintain that religious instruction should be given in day-schools. I believe many of them are prompted by the purest motives—by genuine anxiety for the moral and spiritual interests of the people of this country. But why should they not accord the same credit for sincerity and purity of motive to us who hold that religious instruction cannot without great injustice be given in schools supported out of public money? (Cheers.) It is not a pleasant thing to make professions of regard for religion in this House. It may well appear ostentatious and offensive to many. But we are driven to it by the accusations brought against us out of doors by men of high position. Dukes and marquises and bishops—(a laugh)—are continually charging us with trying to deprive the people of this country of religious education. (Hear, hear.) Some time ago I received a paper at the head of which were the respectable names of the hon. members for Halifax and Manchester, in which all who do not agree with the Educational Union as to the way in which schools should be conducted are branded as "the enemies of religion." Sir, I repel the imputation. (Cheers.) I am not an enemy of religion. (Hear, hear.) On the contrary, it seems to me that, without religion, without the hopes it inspires, without the consolations it affords, without the prospects it opens out before us—

> Life's but a walking shadow ; a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more.

But there may be a difference of opinion as to when and by whom religion should be taught. Indeed, I cannot better set forth the views of what is called the secular party than in the words of one whose opinions, especially on the education question, will be heard with respect on all sides of the House—I mean the right hon. baronet the member for Droitwich. Speaking in this House some years ago, the right hon. baronet said :—

It is not the object or intention of the secular party to deprive the children of England of religious education. I believe their object is quite the reverse. I believe that so far from that being the case, the gentlemen who are most prominent as the leaders of the secular party are as sincere and zealous, and as deeply impressed with the necessity of religious instruction, as those who profess to belong to the religious party. I believe that the difference between the religious and secular party is not so much a difference of principle as it is the difference of time and place. The most eminent members of the secular party, looking at the sacred nature of religious instruction, think that school is not the best place for imparting it, and that, above all, schoolmasters, speaking broadly and looking at the character of schoolmasters, are not the men to whom they could safely trust religious instruction. (Cheers.) I cannot deny that there is force in this view, though I must confess my own opinions are on the other side.

I have to thank the right hon. gentleman for this just and candid exposition of the sentiments of those who hold the views of the secular party. (Hear, hear.) The principle for which you contend, that religious instruction should be given in State-aided and rate-aided schools, and that the conscience of the parent should be the test of what that religious instruction should be, is one, I maintain, altogether incapable of consistent and logical application. You cannot carry it out without inflicting injury and manifest injustice, and involving yourselves in endless and inextricable embarrassments. Look first at the injustice. What is the position of the State in this matter, or of any authority which the State may call into existence and empower to act on its behalf? I will answer in the language of the great literary organ of the party opposite, the *Quarterly Review*. In a singularly able and liberal article which appeared in that periodical more than twenty years ago, when reveiewing Dr. Hook's celebrated pamphlet, the writer says :—

The State, according to the existing constitution of these realms, can make no exclusive grants from the public purse. Her Majesty is the Sovereign of her whole people, whatever their religious creed. Parliament represents alike the Churchman, the Roman Catholic, the Independent, the Unitarian. Revenue raised for purposes of education, whether from the consolidated fund or by local assessment, is paid alike by the Archbishop of Canterbury and the follower of Johanna Southcote. The State being absolutely precluded from all partial assignment of its funds for the benefit of one religious community in forming a plan of popular education, must take one of two courses: either it must exclude religion altogether, or it must find some neutral ground, some conciliatory plan on which the State teacher may inculcate certain points of religion without giving rational offence to any.

The writer then proceeds to say that all that can be done in schools for the nation is not to teach religion so much as to diffuse a certain religiousness of spirit through the school. Now, Sir, I look upon the passage I have just read as to the relation which the State now bears to all classes of its subjects, as perfectly just, and as indicating clearly the wrong that is done by the appropriation of public money to the support of denominational teaching. (Hear, hear.) But I go further, and say that you cannot apply your principle without doing dishonour to religion itself. (Hear, hear.) You have a vast empire, comprising all varieties of religious faiths. The time will come when you will have to care for the education of all these people. You have within your dominions millions of Mohammedans, of Hindoos, of Buddhists ; and must you, in deference to the principle that the conscience of the parent must be consulted, teach all these faiths in schools supported at the public expense? (Hear, hear.) If you did that, do you imagine you would be thereby honouring religion? You would, in effect, be putting in the mouth of a Christian State the memorable dictum of Gibbon that all religions are equally true to the vulgar, equally false to the philosopher, and equally useful to the State. But there was no necessity to go to the East for an illustration of the difficulty which besets your principle. You can not, you do not, carry it out in Ireland. During the discussions that took place on the Irish University Bill there were some curious and edifying acknowledgments which some of us on this side of the House watched with great interest. The hon. member for Londonderry, in his able maiden speech, told us that he had come fresh from contact with his constituents, and that the one charge they had impressed upon him was to protest against and resist against denominational education. He appealed to us below the gangway to be faithful to the cause of undenominational education, in apparently perfect unconsciousness that the appeal should be addressed, not to us, but to his friends who sat behind him. But a much higher authority, as the member for Derry will, I am sure, allow me to say, the right hon. gentleman the member for the University of Oxford, stated in most explicit terms that we were obliged to deal with Ireland on the principles of secularism. Indeed, as my hon. and learned friend the member for the city of Oxford said later in the discussion, he talked pure League for ten or fifteen minutes. (A laugh, and "Hear, hear.") It was very gratifying to me and to many others who greatly respect and honour the right hon. gentleman, to find him thus beginning to come to his right mind on this subject. (A laugh.) It is true he applied some unsavoury epithets to secular education. But that does not signify. Epithets are but words ; but he lent the sanction of his name and authority to the principle. The case now stands thus : hon. gentlemen opposite and some on this side of the House declared that religious instruction is with them a matter of principle. It is not all a question of expediency but conscience. To omit religious instruction from education is to them something dreadful—a wrong to the child, a violation of the conscience of the parent, and a dishonour to religion itself. Very well. But how comes it pass that what is a solemn principle on one side of a narrow channel ceases to be a principle on the other side of the same narrow channel. (Hear, hear.) No one will venture to say that it is right to have denominational education in this country, because the greater share of the teaching falls into the hands of the Church of England, and the Church of England teaches truth, and that it is wrong to have it in Ireland, because the greater share of the teaching falls into the hands of the Roman Catholic Church, and the Roman Catholic Church teaches error. That is the principle which forms the very basis of religious persecution, because it endows the State with the right and power to decide what is truth and what is error in religion, and to distribute its favours accordingly. (Hear, hear.) Besides which it is not open to the Church of England to make that reply if it were so disposed, because in these days the teaching of the two Churches is to a large extent absolutely identical. (Cheers.) Have not the two archbishops just proclaimed that there is a considerable minority both of the clergy and laity who are desiring to suppress the principles of the Reformation, so that the very existence of our national institutions for the maintenance of religion is imperilled. What was it that wrecked the principal Government measure of this session? Nothing but want of clearness, consistency, and courage on this subject of religious education in institutions supported by the State. The defeat of the Irish University Bill was the Nemesis of the English Nonconformists. (Hear, hear.) Why was it that our accomplished and adventurous pilot, who had guided the vessel with such consummate courage and skill through so many shoals and straits, on that occasion steered her on the rocks? Because he saw the Vice-President of the Council, like a spectral apparition in the offing—(loud laughter)—brandishing in his face the English Education Act—(renewed laughter)—for undoubtedly the denominational character given to the English Education Act had enormously aggravated the difficulty of the Government in dealing with Irish education. (Cheers.) I have said that the course you have taken will involve you in great and constant embarrassments. The right hon. gentleman has made the Committee of Council a sort of supreme court of appeal to decide between contending religious sects, and they are already beginning to find out the perplexities in which that involves them. A case has lately occurred at Croydon. The school board in that town have prepared a sort of manual of devotion for the use of the school. In that manual they have inserted eleven collects from the Common Prayer-book. Some of the inhabitants have memorialised the department on this subject, contending that in introducing these collects there has been a violation of the 14th Clause of the Act which interdicts the teaching of formularies distinctive of any particular denomination. I have examined these collects, and there is nothing in any of them that I personally should object to use. But there are persons who strongly object to them, and others who regard their use as a manifest infraction of which is called the Cowper-Temple Clause. The appeal has, however, been made in vain and "my lords" decline to interfere. But if the contents of the Prayer Book of the Church of England are not to be regarded as formularies distinctive of a particular denomination, will the right hon. gentleman publish a minute, defining for the guidance of school boards what is a "formulary distinctive of a particular denomination?" (Hear, hear.) Then the department has had another correspondence with the Rev. Dr. Rule on behalf of the committee of the Protestant Alliance in reference to the books used in Roman Catholic schools, and again "my lords" have refused to do anything effectual. This is only a taste of the work that awaits them as a court of appeal. I believe the very difficulties in which you will become entangled, and from which there is no other escape, will ultimately drive you to the adoption of the principle for which we contend—that of united secular and separate religious instruction.

And allow me to say that this principle is nothing new in the history of the educational legislation of this country. The Queen's Colleges established by Sir Robert Peel in 1845 were based distinctly and avowedly on that principle, and the Irish system of national education was originally intended to rest upon a similar basis. Nothing could be more explicit on this point than the declaration of Lord Stanley. In his first draft the plan of the Government was described as one of "combined literary and separate religious education, each department altogether to exclude the other." An the same statesman, speaking in this House in September, 1831, in introducing his measure, said:—"The plan which he had in view would, for the future, afford to the people of Ireland the advantages of a combined literary and separate religious education. Experience teaches that endless controversy must arise from any attempt to give religious instruction to children of different religious persuasions." (Cheers.) But I am told that the conscience of the parent must be respected. I confess I fail to see the grievance alleged in this matter. Here is a number of people who absolutely neglect the education of their children—allow them to grow up in ignorance and barbarism in the heart of civilisation. The State said they should no longer be permitted to do this, but should be compelled to send their children to a school where they would receive instruction in the elements of useful knowledge. And I cannot see that such people have any hardship to complain of, because such wholesome and salutary instruction was not combined with the teaching of his own peculiar religious views. (Hear, hear.) It was very much as if a parent who neglected to provide food for his children and left them to starve, and was offered a loaf of wholesome bread should object to receive it unless he were also supplied with a bottle of wine. (Laughter and cheers.) And then the argument as to the convenience of the parent as put forward by the right hon. gentleman was singularly one-sided. It is understood that the right hon. gentleman is willing to apply compulsion without school board schools? What would be the result of that? There are hundreds, probably thousands, of parishes in this country in which there is only one school, and that a Church of England school. And what is to become of the conscience of the poor Methodist or Nonconformist in that case? It may be a school in which the children are taught that Dissenters are heretics and schismatics, that the Methodist chapel is the way which leads to perdition, that Dissenting ministers are Korahs, Dathans, and Abirams whom the earth, if it were at all properly alive to its duty, ought to swallow up alive—(laughter)—that "the sacraments as administered by Dissenters are blasphemous follies and dangerous deceits," and that "the phrase Protestant faith indicates a ridiculous impossibility." These things are taught by hundreds of Anglican Churchmen in these days. (Hear, hear.) But the right hon. gentleman does not care what is to become of the conscience of the poor Methodist or Dissenter in that case. He may tell me that he has the protection of the conscience clause. The conscience clause is not worth the paper on which it is written, and the right hon. gentleman knows this as well as I do. ("No, no," from Mr. Forster.) Well, but the right hon. gentleman has been a strenuous advocate for the ballot. Why? For this reason, among others, that he knows there are thousands of cases in which poor and dependent men have the franchise, but dare not exercise it freely without the protection of secret voting. And I say there are thousands of cases in which a poor man would not dare to avail himself of the conscience clause by withdrawing his child from the religious instruction. (Hear, hear.) But I may be asked, if religious instruction is not given in day-schools, how is it to be provided for the children of the poor? I ask how has it been provided hitherto? Not by State machinery, but by the noble system of Sunday-schools which cover this land. There were upwards of three millions of children at the present time in our Sunday-schools. I have a strong conviction that the religious instruction given in day-schools is, both as respects quantity and quality, of very little value. You must take the child out of the atmosphere of the day-school and place him in the atmosphere of home, or of his church or chapel or Sunday-school, if you want to impress his heart religiously. But I shall be reminded of the gutter children, who have no home and no church or chapel to which they go, and I shall be asked what is to become of them. I answer again by saying that, whatever has been done for this class in past times, has been done, not by State-schools, but by the voluntary exertions of devoted men and women who have been moved by the impulses of Christian compassion. I remember a speech made by the noble lord the member for Liverpool, when the Elementary Education Act was before the House—one of the most beautiful speeches he had heard in that House—in which he adverted to this subject and said:—

> The teachers for the poor free schools were not obtained by money. They had in London 30,000 children in the free ragged schools, and 15,000 in the evening schools. There were 400 paid teachers, and in addition—a noble army—3,300 unpaid teachers. What were the ties created in these schools? The unpaid teachers comprised in their ranks young men and women from shops, ladies, lawyers, doctors, tradesmen, and merchants—men also from that more gorgeous and gilded chamber across their own lobby, and others in various positions in life, who worked together year after year in that gallant host. What he mentioned of the metropolis was only an example of what they all knew was going on in the other large populations of the land.

I observe with regret the disposition there exists to lean upon State mechanism instead of this living power. Sir, three of our most distinguished statesmen, the Marquis of Salisbury, the Prime Minister, and the right hon. gentleman the member for Buckinghamshire, have recently alluded to the dangers which they think assail our common faith from the encroachments of a subtle philosophical infidelity which menaces the very foundations not only of Christianity, but of all religious beliefs, which ought to induce all parties to close their ranks in order to present a close and united front to a common foe. It is a remarkable, and I must say, to me, a gratifying fact, to find such men occupying themselves with such thoughts. I don't much share their apprehensions, for I can remember instances before in the past history of Christianity in which so-called philosophers had put forth very loud pretensions, as if they were going to extinguish all religious faith. It was so at the beginning of the last century, when Bishop Butler stated in the preface to his "Analogy" that it had come to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious. But I must say that if Christianity is to hold its own, it will not be by becoming a department of State, not by being taken under the patronage of the Committee of Council. If the time should come when the Christianity of our country should hang its arms in faithless and impotent despondency in presence of those evils of society with which it is its duty to cope; if it shrinks from providing religious instruction for the ignorant children growing up in our midst, and throws the responsibility on the State, then indeed we shall be in an evil case. But I don't believe anything of the kind. If the Government were to say, "We can't give religious instruction; it is not within our province or competency to do so, we will give the children of the people what we *can* give, without trespassing on any man's rights or violating any man's conscience, the elements of a wholesome and useful secular education, and we throw upon the churches that represent the Christianity of our land—the duty and responsibility of teaching religion"—if this were done, I believe that the Churches would rise to the occasion, that they would go forth in hallowed emulation to do the work given them to do, and take care that we should have not only an instructed but a religious and Christian population. (Cheers.)

Sir M. BEACH, after expressing his surprise at the withdrawal of the most valuable portion of the bill, discussed its details, pointing out various practical objections to the working of the pauper clause, which, he said, entirely changed the conditions of Poor Law relief. On the whole, he concluded to vote for the previous question.

Mr. DIXON said he had some difficulty in deciding whether he objected to the bill most for what it enacted or for what it left untouched. He had some right to expect that a bill mentioned in the Queen's Speech and looked forward to with so much anxiety by the supporters of education throughout the country, would make some provision for compulsory education. With a year's experience it had been found to work well wherever it was adopted, and the right hon. gentleman had led them to expect that he would propose it, but he had not the courage to give effect to his own convictions. The reports of the inspectors showed in the strongest manner the necessity for compulsory attendance. It had been established with the utmost success in most of the large towns, and he could not understand the hesitation and reluctance of the right hon. gentleman to make it general. He referred to the admirable instruction given under a compulsory system in the Duchy of Nassau, and could see no reason why the system should not be adopted in England. It was working well in the towns, and why should it not do so in the rural districts, unless the country gentlemen feared that it would add to their rates? In the towns it cost only a halfpenny in the pound, and in the country it would cost even less, and in all probability less than the proposed extension of Denison's Act. Another important body feared that secularisation would follow the general creation of school boards. He was willing to accept the Wesleyan proposal for at least one secular school in each district. Although that did not, in his opinion, go far enough, it would be a valuable experiment. He defended the principles of the Education League, and showed that if the school boards took charge of secular education in all the schools alike, the denominations would be enabled to save funds for religious instruction, which could be given first as it was now under the conscience clause. Religious education would become more voluntary than it was now, and he believed that it would be the most simple and easy solution of the difficulty. It had been practically adopted by the vicar of a village near Cambridge. He wanted to see a really national system, with school boards everywhere conducted by practical and experienced men, having at their back the rates and Government grants. If the people once felt that they had the schools in their own hands, managed by their own representatives, a national, economical, and efficient system of education would be at once established; but now they were going entirely in the wrong direction in the country districts, and instead of removing obstacles, wilfully creating them. He could not approve of the principles on which the Government was acting, and should simply walk out of the House, because he could not, on the other hand, oppose the bill, seeing that it in some degree promoted the education of the working classes. He sympathised with the objections of his Nonconformist friends, which could not be redressed until they had a real national system, and he still cherished the hope that the Government would next session fulfil the expectations which they had raised.

Mr. HARDY deprecated the introduction into the discussion of topics outside the objects of the bill, with regard to which he said that though some of the clauses might go further than he approved, that afforded no ground for stopping its progress. Not being desirous of the repeal of the twenty-fifth clause, nor anxious for the establishment of universal compulsion, he saw no reason why he should associate himself with Mr. Dixon in opposing a bill which contemplated neither of these objects.

Mr. FAWCETT reminded the Government that it had got into its present undignified position by endeavouring to take a middle course and not having the courage of its opinions. To pay a child's school fees and at the same time to enact that this should not be considered Poor Law relief, was a total relaxation of the conditions on which Poor Law relief had hitherto been dispensed. He was of opinion that the guardians were better judges than the school boards of the circumstances under which these fees should be relaxed, but they ought logically to be considered as Poor Law Relief. Abstractedly, Mr. Fawcett said, he was in favour of secular education, but taking things as they are, and not as they ought to be, everybody must see that the country never would submit to the enormous pecuniary loss which would be involved in the destruction of the voluntary denominational schools. Though he was in favour of the repeal of the 25th clause on economical grounds alone, he could not understand how people could feel conscientious scruples against rates being applied to denominational education who never raised the slightest objection to taxes being so applied. There were three unanswerable arguments against forcing the child into a board school when there was a voluntary school at hand which the parent preferred—viz., the convenience of the child, the expense of providing additional schools, and the impossibility of enforcing compulsion unless the parent's choice were represented. To those who maintained that the expenses of education should be paid out of the consolidated fund, Mr. Fawcett pointed out the superior economy of local administration, expressed his firm belief that the bill would rather tend to discourage out-door relief than otherwise, and concluded by saying—

> The new agitation of the Birmingham League would, he was sure, involve them in a miserable sectarian squabble, which would not promote the intellectual development of any adult or of any child. (Hear.) If they would, instead, unite their force in favour of the League's first object, general compulsion, and spend the winter months in advocating it instead of promoting sectarian wrangles, next year there might be a strong feeling out of doors which would enable Parliament to introduce compulsion with much greater success than it could if the League continued doing what they had done during the last twelve months. He knew these opinions would involve him in a considerable amount of unpopularity; but he started political life caring more about general compulsory education than he did about anything else. He had seen no reason to change his opinions, and he should be pursuing an unworthy course of conduct if he remained silent when he heard a course advocated which would lose the great question of the general education of the people in a sectarian squabble. (Cheers.)

Mr. FORSTER replied in some detail. The hon. member for Birmingham regretted the absence of a general compulsory measure from that bill. He could only say, being as anxious for the adoption of that principle as his hon. friend, that he earnestly hoped his hon. friend would take home the advice of the hon. member for Brighton. He was sure the more his hon. friend thought over the subject, the more he would see that before he could get carried out such a proposal for general compulsion as he desired—be it right or wrong—he would have to wait years, he might, perhaps, almost say generations. His hon. friend's proposal was that the present voluntary school managers should hand over the management of the largest portion of their education to the school boards. He would not now give the reason why he should be opposed on principle to that, but his hon. friend must feel, as he did, that the enormous majority of the voluntary school managers would not assent to it. After vindicating his educational consistency, which had been impugned by Mr. Richard, and replied in detail to the points raised by several other members, he finally said:—The right hon. gentleman the member for the University of Oxford was correct in describing the present bill as a small one. He should have been very glad if it could have been made larger; but at the same time he believed it to be a practical step in the direction of improved education, and he hoped the House would accept it. (Cheers.)

Mr. CRAUFURD struggled to obtain a hearing for some time against an impatient House, but entirely failed.

The House then divided on the previous question.

| | |
|---|---|
| For the previous question ... ... | 72 |
| Against ... ... ... ... ... | 343 |
| Majority against ... ... | 271 |

The bill was then read a second time, it was subsequently committed *pro formâ*, in order that it might be reprinted with the amendments described by Mr. Forster.

ENDOWED SCHOOL SCHEMES.

In the House of Lords on Friday, the Bishop of BANGOR moved an address praying Her Majesty to withhold her consent from the scheme of the Endowed School Commissioners for the management of the Free Grammar School and of the Blue Coat School at Denbigh. He said that the object of the original foundation was that the education given should be in conformity with the principles of the Established Church, but by the new scheme the character of the charity would be changed in that and other respects. Lord LYTTELTON, in opposing the motion, stated the scheme had the approval of the people of Denbigh, and he argued that, considering the number of Dissenters in Wales, and the nature of the original endowment, the proposal in the new scheme that at the ordinary meetings of the school no religious catechism or formulary distinctive of any particular denomination should be taught, was a proper one, Lord SALISBURY observed that the charge he made against the Endowed Schools Commissioners was not that they broke the letter of the Act of 1869, but that they entirely departed from its spirit. In passing that Act, Parliament had not the intention to despoil the Church for the benefit of the Dissenters, or to despoil the poor for the benefit of the middle classes. Lord RIPON denied that it was proposed to take anything from the poor for the benefit of the middle classes; for it was provided by the scheme that exhibitions should be given as rewards of merit to boys educated in the Public Elementary Schools at Denbigh, so that effectual means would exist for raising the standard of education among the labouring classes in that locality. Lord CAIRNS repeated an argument which had also been urged against the scheme by the Bishop of Bangor and Lord Salisbury, that as the income of the educational endowment was less than 100*l.* a-year, the school would fall within the operation of the terms of a bill introduced in the House of Commons by the Government providing that elementary schools with a less endowment than 100*l.* a-year should not come under the control of the Endowed Schools Commissioners. Upon a division, the Bishop of Bangor's motion was carried by 68 to 46.

Lord SALISBURY then moved an address praying Her Majesty to refuse her assent to another scheme relative to the Free Grammar School at Heath, in Halifax. The ground of his opposition was that, whereas the school had always been a Church of England school, the scheme of the commissioners would effect a complete change in its character. Lord RIPON contested the statement of Lord Salisbury, and observed that the position of the Education Department in reference to this matter was a difficult one, for there appeared to be no inclination on the part of the governing bodies of these schools to communicate with the Education Department, they preferring to make their appeal to the House of Lords. Lord CAIRNS had no objection to the present scheme, but he thought the Vicar of Halifax should be appointed an *ex-officio* governor. The motion was then put and negatived without division.

THE RATING BILL.

On Friday the Rating Bill was recommitted, and Mr. Stansfeld's new clauses for the valuation of plantations, underwood, rights of shooting, &c., and of property occupied by local authorities, were finally settled after much discussion.

On the bringing up of the report.

Mr. COLLINS moved a new clause providing for exemptions from rating of public elementary schools. He said if it were right to exempt Sunday and ragged schools, which were not a public necessity, the case in favour of public elementary schools was far stronger, because the State ordered the latter to exist, and their existence was a saving of the money of the ratepayers.—Mr. J. TALBOT said that a great portion of the property of the country was exempt from taxation, such as places of worship and public roads, and therefore the only thing to be considered was whether the exemption now proposed was a fair one. He contended that it was. Mr. HIBBERT maintained that the case of public elementary schools was entirely different from that of Sunday and ragged schools, which were exempt under the provisions of the Act of 1869; and this bill merely allowed that exemption to continue. Mr. BERESFORD HOPE said that the bill did not remove the exemption of Sunday and ragged schools, which might be considered the luxuries and fancy articles of elementary education. That being so, it would be most unfair that the great class of schools by which the Act of 1870 had been elevated into the position of national institutions should be liable to rates. Mr. CANDLISH said that elementary schools were often the private property of the owners, and conducted for their profit. ("No," and "Hear.") There was no wish in the country for this unjust exemption. Mr. DIMSDALE said that to exempt Sunday-schools and not public elementary schools would be to confer a benefit on Dissenters greater than was conferred on Churchmen. Mr. M'LAREN said that every public elementary school received a grant equal to half its expenditure from the Chancellor of the Exchequer; but Sunday-schools and ragged schools did not receive a farthing. Mr. HENLEY said that in a matter of this kind it would strike every one as an anomaly that one class of schools should be rated and another free from rate. He could not see why ragged-schools ought to be exempted and public elementary schools rated, and therefore he should vote for the clause. Mr. STANSFELD said that when the bill was introduced it contained a clause abolishing the permissive exemption of Sunday-schools, but hon. members knew that they were compelled in this instance to yield to superior force. There was all the difference between continuing a statutory exemption which already existed and creating another by a bill the object of which was to abolish all exemptions. Mr. REED explained that the reason for passing the Act alluded to was that one-half the Sunday-schools were exempted because connected with churches and chapels, and the other half rated because they were distinct buildings, and the object of the measure was to put them all on the same footing.

The proposed clause was rejected by 130 to 91.

The third reading of the Rating Bill was moved on Monday, when Colonel BARTTELOT, Mr. SCOURFIELD, and Sir G. JENKINSON expressed their dissatisfaction at its insufficiency, and Mr. GOLDSMID, Mr. STONE, and Mr. CANDLISH thanked the President of the Local Government Board for the courteous and conciliatory tone in which he had conducted the discussions. After a brief reply from Mr. STANSFELD, the bill read a third time and passed.

THE DUKE OF ST. ALBANS AND THE QUEEN.

In the House of Lords on Monday, the Duke of RICHMOND called attention to certain words attributed to the Duke of St. Albans at the recent banquet of the Liberal party at Nottingham, and asked whether, in proposing the Queen's health, the Duke of St. Albans stated,—"The Queen's impressions on Government were guided by the great Liberal leader of the day, Lord Melbourne, and she is supposed never to have forgotten the principles and party of her teacher." If they were correct he thought Her Majesty's name had been used in a most unconstitutional manner by a subordinate member of the Government. The Duke of ST. ALBANS admitted the correctness of the report of his words, and observed that the care which Lord Melbourne bestowed on the Queen's political education had been cordially recognised by the late Duke of Wellington. The words which had been quoted did not, in his judgment, convey the meaning that Her Majesty was devoted to party in the ordinary sense of the word, but that she entertained Liberal views, maintaining, at the same time, admirable impartiality towards all parties. Being met by cries of "Question," the noble duke explained that he had gone into these particulars on the principle which had actuated a witness in an assault case, who on being asked what distance he was from the defendant when he saw the assault committed, promptly replied, "Four feet eleven inches and a half." "How are you able to be so precise?" asked the cross-examining attorney. "Well," said the witness, "I thought some fool would ask the question, and so I measured the distance." The Duke of RICHMOND promptly protested against the obvious inference to be drawn from this illustration, but without the effect of obtaining a withdrawal from the noble duke opposite. After some caustic remarks from the Marquis of SALISBURY, and a rejoinder on a point of detail by Earl COWPER, the "scene," which had on the whole been exceedingly mild, abruptly closed.

JUDICATURE BILL.

On Monday the report of amendments in the Judicature Bill was brought up and agreed to after some discussion. Mr. GREGORY wished that the bill should be recommitted with reference to Clause 14—the salaries of future judges; but he did not press his motion to this effect to a division. Sir G. GREY and Mr. BOUVERIE took exception to the transfer of ecclesiastical cases to the new court of appeal, which, they contended, had been done (on the motion of Mr. Hardy in committee) with undue precipitation, and without notice. Mr. GLADSTONE explained that, though the Government had always been favourable to this transfer, they had only accepted it under a pressure from all sides of the House of Commons. Mr. HARDY explained that he had given all the notice in his power of his amendment. Mr. HENLEY doubted whether what had been done would conduce to peace, and several other members spoke on the point. A proposal by Mr. W. H. SMITH, that, where a divisional court shall differ from the judgment of the court below, such appeal shall be reheard before a full court, consisting of not less than five judges, on the application of either party, was negatived by 97 to 55.

ENDOWED SCHOOLS BILL.

On the order of the day for the second reading of the Endowed Schools Act (1869) Amendment Bill, Mr. DILLWYN remarked that for very many years the endowed schools of the country had, in consequence of what he contended was a false construction of the law, been to a great extent monopolised by the Church of England. The courts had decided that vague and general words, such as that trustees or managers of schools should be honest men, or that the children should be taught godly learning, meant that the trustees should be members of the Church of England, and that the children should receive their education in conformity with the doctrines of that Church. In 1869, however, the Endowed Schools Act was passed, and it had met with such general approval that had the present measure been a mere continuance bill it would have received his cordial support; but he objected to several of its provisions, especially the 5th clause. In placing the schools under the commissioners the House had determined that they should be governed by a body responsible to Parliament and the country. Sectarian teaching and sectarian teachers ought to be excluded, in accordance with the principle thus established. He altogether objected to officials of the Church of England being trustees by virtue of their office. They might be altogether unfitted for such a position—indolent, quarrelsome, or litigious—and yet they could not be removed. Worse still, they might in the present exceptional position of the Church be opposed in doctrine and practice to a great body of their parishioners, and yet they must remain *ex-officio* trustees. He did not thus speak of the objection reasonably urged by Dissenters where they were in a majority as they were in Wales, but as that of Churchmen themselves. Very recently the archbishops of the Church had stated that a very large section of the clergy of the Church of England was making innovations and using practices which they characterised as being highly dangerous to the interests of the Church, but under the bill those men, by virtue of their position, would be and remain trustees of the schools. He also altogether objected to the exclusion of some of the schools from the operation and, consequently, from the benefits of the Act, and could not see on what principles such a provision had been adopted. For his part, he would rather see the bill lost than that such a provision should be sanctioned by the House. He could not be a party to any retrograde movement on this subject, aud, therefore, he must move that this bill be read a second time this day three months.

Mr. LEATHAM seconded the motion. He thought it would be a misfortune if this important measure were read a second time without debate. He did not so much object to anything the bill contained as to what it omitted, particularly with regard to the constitution of governing bodies of schools. He referred to the language held by his right hon. friend in moving the second reading of the Endowed Schools Bill, which was calculated to raise the highest hopes of the country; but those hopes had been disappointed. He proceeded on the unanimous report of the Schools Inquiry Commission, and his grand central idea was to place these schools in the hands of the people, deriving from that fact the force which would make up for many other deficiencies. With regard to the constitution of future governing bodies, the commissioners said that three elements should be combined—first, there should be a representation of the interests of parents, secondly of the interests of education, and thirdly the management of the school. When the Government came to deal with this subject they ought not to have abandoned those principles. But governing bodies had been constituted in such a manner as to wear a distinctly party complexion, and give a preponderance to one religious denomination only. If that was so, one of the great principles of the Act had been violated, and one of its great objects frustrated. He quoted the evidence of one of the witnesses before the commission, who gave a complete analysis of the constution of that portion of the governing bodies throughout the country which might be called co-optative, and he found that, in eighty-five schemes, out of 441 co-optative governors 128 belonged to the Liberal side in politics and 313 to the opposite party; while of these 441 governors forty-six were Nonconformists, including Roman Catholics, and 385 members of the Church of England, eighty-one being clergymen of the Church of England and five Dissenting ministers; while in no less than fifty no single member of the Nonconformist body was appointed a governor. Many of the governors were elected by members of Parliament, by bishops, by boards of guardians, and even by burial boards. In making these remarks he was not speaking on sectarian, but on public grounds, and he contended that it was preposterous in dealing with schools which were not denominational but public in the widest sense of the word, that such a system as that of which he was complaining should be pursued. It was a system entirely at variance with the report of the Schools Inquiry Commission, the speech of his right hon. friend the Vice-President of the Committee of Council, and the whole object and spirit of the Act of Parliament itself. In their desire to consult the wishes of the old trustees the commissioners had left them virtually masters of the situation, and the religious bodies to which they belonged were as supreme in every school as if the Act had never passed. He had hoped that the proceedings of the committee upstairs would have been to prevent the commission of a manifest injustice, and with that view he proposed a paragraph in the report which received the assent of a majority of the committee; but instead of finding any trace of that paragraph in the bill he found that all the changes proposed were contrary to its spirit. The entire success of secondary education in this country depended upon this principle, because without it the schools could never take root in the confidence and support of the people, which were absolutely essential to their success.

Mr. HEYGATE was sorry that the measure had come forward so late in the session that it was impossible to do justice to it. Looking at the history of these endowments, he held that injustice would have been done by ousting the Church of England from a principal share in their control and management. It was true that in the past there had been mismanagement, but the bill proposed to remedy this, and therefore he should support its second reading.

Mr. F. POWELL regretted that the discussion of this measure had taken a sectarian turn in face of

the fact that their simple object ought to be a reform in the educational system of this country. The intention of the Act passed some years ago was not to transfer the endowments of the schools of the country, which had belonged to the Church of England, to other denominations, but rather to throw them open to all—a fact which would, he hoped, be kept well in view when discussing the question. The cases which the hon. member opposite had cited from America did not at all apply to schools of this sort, because the American schools were elementary. He doubted whether in any country schools of a high class were under the control of a popular vote. The commissioners had, no doubt, committed many mistakes; but he represented a district where in more than in any other they had approved schemes which were in operation. In that district they had brought many schools from a state of decay and utter uselessness to entire prosperity. He hoped the commissioners would have a greater regard for the old traditions and past history of schools, and concur more with the governing bodies.

Mr. LOCKE complained that the commissioners dismissed the governors of schools and elected other persons at haphazard to the office of governor. That course had caused the greatest dissatisfaction, and he should like to know whether his right hon. friend had introduced a clause into this bill to remedy such conduct on the part of the commissioners and to prevent the repetition of it in future. He should prefer that the commissioners should never be heard of again, but, at all events, he hoped that a clause would be introduced into the bill which would tie the hands of the commissioners, so as to prevent them from doing any further mischief.

Mr. GOLDNEY thought that the bill would give the Committee of Council larger powers than they had hitherto possessed for controlling the commissioners.

Mr. ILLINGWORTH complained of the vagueness of the present Act. The preamble of the Act stated that it was framed for the purpose of extending the benefit of the endowed schools to all classes of the community, and it would have been a wise thing if they had made a provision in the bill that one at least of the commissioners should have been a Dissenter, especially as they had to appoint the other assistant commissioners. He held that the Act had been unequally administered, inasmuch as the grossest partiality had been shown in the nomination of the co-optative governors. He should prefer that this commission should be suspended for a time, rather than that it should be passed in its present mutilated form.

Sir C. ADDERLEY should like to know from the hon. member what Dissenter he contemplated when he said that one of the three commissioners should be a Dissenter. Did he contemplate a Roman Catholic? (Hear, hear.)

Mr. FORSTER admitted that Christ's Hospital was by far one of the largest and most important endowments with which this bill dealt, and he was in hopes that by means of negotiations between the Commissioners and the Governors of Christ's Hospital, they would arrive at a scheme which might be presented to Parliament with the assent of both parties. As regarded the amendment, the Endowed Schools Commissioners had been appointed by the Government because they believed that they were the best men that could be selected, and that they were well acquainted with the work upon which they were going to enter. As to the governing bodies, the commissioners had appointed the co-optative governors simply and solely from a belief that they would be the most likely men to carry on the government of the trust with satisfaction to those around them. He expressed his regret that the hon. member for Knaresborough should have accused the commissioners of gross partiality, and maintained that though they might have committed a few mistakes, they had discharged their duties with strict impartiality. As to the bill, he said that it altered but very slightly the powers of the commissioners, and he hoped, therefore, that, having regard to the cause of educational progress for which he had done so much, his hon. friend would not press his amendment to a division.

Mr. NEWDEGATE complained that a bill of such importance should have been brought on for discussion at so late an hour, and, having stated that he would vote in favour of the amendment, gave notice that he would oppose the bill at its next stage.

The House divided. The numbers were:—

| | |
|---|---|
| For the second reading ... ... | 84 |
| Against ... ... ... ... | 70 |
| Majority ... ... ... | —14 |

The bill was then read a second time.

MISCELLANEOUS.

Parliament, it is now expected, will be prorogued early in the first week of August.

In the Commons on Wednesday the Weights and Measures (Metric System) and the Parliamentary Elections Registration Bill were withdrawn. The Labourers' Cottages (Scotland) Bill was defeated, and Mr. Collins' bill to provide for the election of aldermen by the cumulative system of voting was talked out.

On Thursday, on the motion for committing the Elementary Education Provisional Order Confirmation (No. 1) Bill, Lord SALISBURY gave notice that Lord Beauchamp (who was absent) would, in the next stage, move an amendment to the effect that the compulsory powers of the London School Board to take land should not come into operation till after the next election. The bill then passed through committee.

THE DIVISION ON THE EDUCATION BILL.—The following is the minority (seventy-four including tellers) who on Thursday last voted in favour of "the previous question":—

| | | |
|---|---|---|
| Arkwright, A. P. | Hamilton, Marq. of | Palk, Sir L. |
| Assheton, R. | Hamilton, Lord G. | Pell, A. |
| Bagge, Sir W. | Hay, Sir J. C. D. | Plunket, Hon. D. R. |
| Barttelot, Lt.-Col. | Hildyard, T. B. T. | Powell, W. |
| Beach, Sir M. H. | Hoare, Sir H. A. | Read, C. S. |
| Beach, W. W. B. | Hodgson, W. N. | Richard, H. |
| Bective, Earl of | Hogg, J. | Round, J. |
| Brise, Col. R. | Hood, Capt. Hn. A. | Salt, T. |
| Buxton, Sir R. J. | Knight, F. W. | Sclater-Booth, G. |
| Chambers, Sir T. | Lacon, Sir E. | Scott, Lord H. M. |
| Craufurd, E. H. J. | Langton, W. G. | Scourfield, J. H. |
| Dalrymple, D. | Leatham, E. A. | Smith, A. |
| Dawson, Col. R. P. | Lennox, Lord G. | Somerset, Lord H. |
| Dilke, Sir C. W. | Lewis, H. | Taylor, Rt. Hn. Col. |
| Dillwyn, L. D. | Liddell, Hon. H. G. | Tollemache, W. F. |
| Dimsdale, R. | Lopes, H. C. | Walsh, Hon. A. |
| Duncombe, Hn. Col. | Lowther, Hon. W. | Whalley, G. H. |
| Dyke, W. H. | Lush, Dr. | Willyams, W. |
| Fielden, J. | Manners, Lord J. | Winn, R. |
| Galway, Viscount | Manners, Ld. G. J. | Wyndham, Hon. P. |
| Garnier, J. G. | Martin, P. W. | Young, A. W. |
| Gilpin, C. | Miall, E. | |
| Gore, J. R. O. | Monckton, Hon. G. | TELLERS. |
| Hambro, C. | Newdegate, C. N. | Mr. Torrens. |
| Hamilton, Lord C. | North, Col. | Lopes, Sir M. |

There were 122 Conservatives in the majority, and fifty-six in the minority. Amongst the leading members of the Conservative party who voted with the Government were Mr. Gathorne Hardy, Sir John Pakington, Colonel Wilson Patten, Mr. Henley, Sir Charles Adderley, and Mr. Mowbray. Neither Mr. Disraeli, Sir Stafford Northcote, Mr. Ward Hunt, nor Mr. Walpole, voted in the division. Lord John Manners was one of the minority. Amongst the Liberals who supported the Government were Mr. Jacob Bright, Mr. R. M. Carter, Mr. Candlish, Professor Fawcett, Lord Edmond Fitzmaurice, Mr. Holms, Mr. T. Hughes, Mr. Morley, Mr. Mundella, Mr. Muntz, Dr. Lyon Playfair, Mr. Charles Reed, Mr. Rylands, and Mr. P. A. Taylor.

On Friday night only two bishops voted in the division by which the scheme of the Endowed Schools Commissioners for the Denbigh School was rejected. The Bishop of Chichester supported his right rev. colleague the Bishop of Bangor, and on the other side no bishop's name appears.

On Friday Mr. Whalley put a question as to the alleged pilgrimage of Roman Catholics to the shrine of Thomas à Becket, at Canterbury. Mr. Gladstone assured him that nothing had occurred in the cathedral on the occasion which partook of the nature of a religious ceremony. It was simply a pleasure trip, of the programme of which a lecture on the cathedral formed part. In answer to another question from Mr. Whalley, who was anxious to know whether the use of the cathedral would be accorded to him for the same purpose, Mr. Gladstone, amid much laughter, said he had no doubt of it, provided Mr. Whalley gave notice of his intention and had any information to give.

On the same evening the House was counted out at twenty minutes past nine, while Mr. Cowper-Temple was calling attention to the expediency of compelling all passenger ships to carry refuge boats or rafts.

On Monday the Duke of Richmond carried by 129 to 46 against the Government, a motion for an address praying Her Majesty to issue a royal commission to inquire into the allegations of the officers of the army contained in the memorials mentioned in the return made to the House as to the grievances which they state they suffer consequent upon the abolition of purchase.

THE ENDOWED SCHOOLS ACT.

The following members (72, including tellers) formed the minority who opposed the second reading of the Endowed Schools Act (1869) Amendment Bill on Monday night:—

| | | |
|---|---|---|
| Anderson G. | Gray, Sir J. | Newdegate, C. N. |
| Arbuthnot, Maj. G. | Henley, Rt. Hon. J. W. | Plunkett, Hn. D. R. |
| Bagge, Sir W. | Holford, J. P. G. | Price, W. E. |
| Barttelot, Colonel | Holt, J. M. | Raikes, H. C. |
| Bates, E. | Hope, A. J. B. B. | Round, J. |
| Bathurst, A. A. | Hutton, J. | Samuelson, H. B. |
| Beach, W. W. B. | Illingworth, A. | Sandon, Viscount |
| Brewer, Dr. | Kavanagh, A MacM. | Scourfield, J. H. |
| Burrell, Sir P. | Kinnaird, Hn. A. F. | Smith, W. H. |
| Cameron, D. | Knight, F. W. | Taylor, Rt. Hn. Col. |
| Candlish, J. | Lacon, Sir E. H. K. | Taylor, P. A. |
| Cartwright, F. | Lawson, Sir W. | Tollemache, Hn. J. F. |
| Craufurd E. H. J. | Learmonth, A. | Tollemache, W. |
| Cross, R. A. | Liddle, Hon. H. G. | Torrens, W. T. M'C. |
| Davies, R. | Lindsay, Hon. C. | Tracy, Hn. C. R. D. H. |
| Dimsdale, R. | Lock, J. | Turner, C. |
| Dixon, G. | Lowther, J. | Wallace, Sir R. |
| Dyott, Colonel R. | Mahon, Viscount | Wheelhouse, W. S. J. |
| Fielding, J. | Meyrick, T. | White, J. |
| Figgins, J. | Miall, E. | Williams, Sir F. M. |
| Finch, G. H. | Miller, J. | Winn, R. |
| Fowler, R. N. | Mills, Sir C. H. | TELLERS. |
| Gore, J. R. O. | Mitchell, T. A. | Mr. Dillwyn. |
| Graham, W. | Monk, C. J. | Mr. Leatham. |
| Gray, Colonel | | |

The *Athenæum* announces that a new facsmile of the 1623 folio of Shakespeare's plays, under the direct supervision of Mr. Howard Staunton, will be shortly issued. The fac-simile is a reproduction of the splendid copy in the library of the Earl of Ellesmere, at Bridgewater House; supplemented, where any pages of that volume are defective, by the fine copy in the Grenville Library of the British Museum. Sir John Lubbock has just purchased Silbury Hill, so as to ensure the preservation of that fine tumulus. The minor works of the late Mr. Grote, including several unpublished pieces, are to be printed. Mr. Murray also promises "A brief Memoir of the Princess Charlotte of Wales," with selections from her correspondence, by the Lady Rose Weigall.

## Epitome of News.

The Queen is expected to remain at Osborne about five weeks, and then proceed to Scotland in order to pass the autumn at Balmoral. It is probable that the Court will stay for a couple of days at Holyrood Palace, *en route* for Balmoral. Her Majesty is expected to return to the south about the month of November.

The Grand Duke Cesarevitch has returned from Darmstadt to Marlborough House. On Sunday he and the Cesarevna attended Divine service along with the Prince and Princess of Wales.

The Queen has signified her intention of conferring a baronetcy upon the Lord Mayor of London, in recognition as well of the hospitality lately offered to the Shah of Persia in the City, as of Sir S. Waterlow's well-known exertions in the cause of philanthropy. The honour of knighthood will also be conferred upon Mr. Alderman Sheriff White and Mr. Sheriff Perkins.

On Monday evening week, as Sir Morton Peto was driving, in company with two young ladies, on the Cowley-road, Exeter, the horses took fright, and bolted up an embankment. The carriage and harness were much damaged, and one of the horses was injured in the legs. Fortunately, the hon. baronet and the other occupants of the carriage escaped.

Mr. J. J. Colman, M.P., has left England for Vienna.

The *Daily Telegraph* announces that Mr. George Smith returned on Saturday from his successful labours in Assyria in excellent health.

The Claimant has been distinguishing himself in a pigeon match at Pomona Gardens, Manchester. It is stated that being cheered as a prize-winner he made a speech on "the insult which the Lords of the Treasury had thrown on 150,000 of his fellow-subjects, who had signed a petition for granting him assistance for his defence."

The Liverpool papers report that a sharp shock of earthquake was felt at Southport on Wednesday evening, accompanied by a loud report. There were three shocks felt.

It is stated the select committee on the subject have reported generally in favour of allowing locomotives to be used on roads, and of relaxing the existing restrictions upon their employment.

The *Manchester Guardian* states that twenty guineas premium are being asked on the fine Liverpool ship Toftcombs, which sailed from Liverpool on the 28th of December last for Nelson, New Zealand.

The *Scotsman* states that the herring fishing has been begun in the Wick district, and so far the takes have been larger than in any year on record. At Fraserburgh and other ports on the north-east coast also the herring crop promises to be plentiful.

The dispute in the building trade is now at an end. A numerously-attended meeting of the Master Builders' Association was held on Friday, at which resolutions were carried recommending the payment of wages at noon on Saturdays, and fixing the rate of wages at ninepence an hour after the first Saturday in August. The resolutions were adopted only by a narrow majority. Practically they concede all that the men had demanded, and they have been accepted.

Mr. Monckton, solicitor, was on Thursday elected Town Clerk of London at a commencing salary of 1,500*l.* a year. Mr. Monckton had eighty-five votes in the final poll, against seventy-two for Mr. Besley.

A majority of Mr. Odger's creditors have agreed to accept a dividend of a shilling in the pound.

The Bank rate of discount was on Thursday reduced to 4½ per cent.

At a meeting of South Wales miners, Mr. Halliday announced his intention to contest Merthyr at the next election.

The Shah has been elected a member of the Society of Arts.

The Gloucester election petition has been dismissed with costs by Mr. Justice Blackburn, who declares the sitting member, Mr. Wait, duly elected.

A place of worship at Peckham Rye, known as Zion Chapel, was totally destroyed by fire yesterday morning. It is not known how the fire was caused.

Mr. Justice Denman, in his recent charge to the grand jury at the Oxford assizes, stated, as the result of his experience, that he found "with high wages and great prosperity drunkenness and crime go hand in hand together," and that as regarded crime higher wages are the sure forerunner of offences attended with violence.

In reply to the memorial from the people of Sheffield with reference to the passing of a Shipping Survey Bill this session, Mr. Gladstone has written to the Mayor of Sheffield, stating that the bill desired would be a long, difficult, and complicated one; that a royal commission is sitting on the subject; but that the Government hope to pass a bill this session carrying into effect considerable improvements in the law relating to the safety of life at sea.

It is stated that the proprietors of the *Times* have acquired the whole of Printing-house-square. It cost them about 10*l.* the superficial foot.

It is confidently asserted that Sir George Jessel, the Solicitor-General, will be appointed Master of the Rolls immediately. In that case, Mr. Forbes, manager of the London, Chatham, and Dover Railway, will be the Liberal candidate for Dover.

## TO the ELECTORS of the BOROUGH of GREENWICH.

So sudden and recent has been the loss of our lamented friend Sir David Salomons, that it will be but respectful to his memory at this moment to restrict myself to a bare announcement of the principles which have induced me to comply with the request of my political friends to offer myself as a Candidate for the vacant seat of the Borough of Greenwich.

The fact that Greenwich was the first, by sending a Jew to Parliament, to force upon the Legislature one of the most important measures towards the completion of our religious liberty, bids me at once assure you that I observe with satisfaction the course of our recent Legislation in taking theological opinions from the thraldom of State control.

In this spirit must come the future intellectual life of the people, securing to every child the inestimable blessings of an efficient system of education, national instead of sectarian, and under the control of your own responsible representatives.

Whatever may be the fluctuations of parties, no Government will venture to retard the prosperity derived from our adoption of the utmost freedom in our commercial, intellectual, and material interests. But to secure the full results of this freedom we must still further avail ourselves of every measure that can give freer scope to the exercise of popular power—sufficient to satisfy the people that self-government is their actual as well as nominal possession. For this we must secure an equalisation of the County and Borough suffrage. The unjust arrangements by which 20,000 voters in one borough may be stultified by 500 in some insignificant country town, will demand a fair and comprehensive redistribution of seats. I trust that for the present this brief expression of my views will be favourably received by the Electors of the Borough to whom I and my family have so long been known. I shall, as I have always done, be prepared to work for the advancement of your local interests; the strict preservation of open spaces for public use; and the many sanitary arrangements to which your important Borough is fully entitled for the promotion of its physical and social welfare.

All well-considered endeavours to secure the safety of life and property at sea will have my earnest support; and my persistent efforts through past years to improve the condition of our farm labourers will be continued. I therefore, in conclusion, most respectfully commit my candidature to the favourable consideration of the Electors of my native Borough; to whose service it will be my pride and honour to devote my best efforts.

Yours very faithfully,
JOHN BENNETT.

Cheapside, 21st July, 1873.


## NEW CONGREGATIONAL CHURCH and SCHOOLROOMS, WOODFORD.

The MEMORIAL STONE of the above will be laid on THURSDAY, August 7th, 1873, by JAMES SPICER, Esq., J.P., at Three o'clock. After the laying of the Stone a Cold Collation will be provided in the temporary Iron Building. Tickets 3s. each; Double Tickets, 5s. In the Evening the Company will adjourn to a Marquee in the grounds of Mr. Spicer, where all the Members of the Congregation and their Friends are cordially invited to Tea at Six o'clock. Trains to Woodford from Fenchurch-street, 2.10, 3.10, 4.10, 4.43, 5.10; and from Woodford to Fenchurch-street, 8.29 and 9.19.

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The half-yearly subscription is 12s.; quarterly, 6s.

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Mr. ARTHUR MIALL having relinquished the publication of the *Nonconformist*, in consequence of the pressure of other professional engagements, it is requested that for the future all communications relative to the business of the paper may be addressed to Mr. WILLIAM ROBERT WILLCOX, to whom also all Post-office orders and cheques should be made payable.

TO CORRESPONDENTS.

"A. C."—His letter came to hand when the paper was full.

E. STORROW.—Next week.


# The Nonconformist.

WEDNESDAY, JULY 23, 1873.


## SUMMARY.

Two of the foremost men of the present day have been suddenly stricken down. The Bishop of Winchester, while proceeding on a visit to Dorking in company with Lord Granville, was thrown over his horse, and died instantaneously. On the same day Lord Westbury expired after a short illness. Bishop Wilberforce was the son of an illustrious father, and throughout his long career his eloquent voice was always heard at the fitting time on behalf of the slave. But there was a lack of harmony between the man and the prelate. As Bishop first of Oxford and then of Winchester, he worked persistently in favour of High-Churchism, but knew how to avoid the perils to which extreme Ritualism exposed its adherents. But he seemed to forget his usual suavity when dealing with Dissenters, whose alliance for philanthropic objects his illustrious father found to be so serviceable. The genial nature of Bishop Wilberforce fitted him to shine in court and private society, his eloquence was a charm to the senate and the congregation, and his astuteness made him a consummate diplomatist in lawn sleeves, whose name will hardly survive the generation that knew him personally. His sudden death is, however, a loss to the State Church of which he was a pattern prelate, and an embarrassment to the Government, which will have to choose his successor. It is a strange coincidence that a bishop and a judge so often in conflict in the House of Lords should have been removed on the same day. Lord Westbury was one of the ablest lawyers of the age, and raised himself to the highest legal position in the land by the sheer force of his abilities. His retirement from the woolsack was the dark shadow over an otherwise successful career, and his loss as an accomplished lawyer, who could have rendered valuable service as a judge in the new Court of Appeal, cannot be replaced.

The great and unusual heat of the weather would tend to cut short Parliamentary oratory. Mr. Gladstone has, however, made assurance doubly sure by obtaining leave of the House of Commons to exclude the motions and grievances of private members. He has thus shut out Mr. Fawcett, who wants a royal commission to inquire into the distribution of seats, and Mr. Locke King, whose bill on the law of intestacy will have to await more auspicious times. Now is the period for the manufacture of bills and the smuggling through of obnoxious measures hardly distinguishable from jobs. The Government bills of any consequence are few indeed. The Judicature Bill has passed the Lower House, but it is questionable if the Lords will consent to make the new tribunal an appeal court in ecclesiastical causes. The Juries Bill is *in articulo mortis*, and the Rating (Liability and Value) Bill will hardly pass safely through the ordeal of criticism in the hereditary chamber. The peers will hardly accept, in its present form, a measure which excludes Sunday-schools but not elementary schools from the liability to rates, seeing that the former are mostly sustained by Dissenters and the latter by Churchmen. Indeed, in the present condition of our moribund Parliament, the Lords are not likely to endorse aught that comes to them from "another place" but what they cannot refuse.

Mr. Forster's bill for amending the Elementary Education Act of 1870 was discussed on Thursday last, and we are happy to furnish a full report of Mr. Richard's ill-reported and masterly speech in opposition to the education policy of the Government. Mr. Forster surrendered the provision for paying the fees of indigent children by boards of guardians, and restored the 25th clause. The House rejected the "previous question" moved by Mr. Torrens by 343 to 72, but the vote had no real significance, Conservatives as well as Liberals forming the minority. The conflict was renewed when the bill went into committee yesterday. Mr. Dixon's somewhat complicated amendment received only forty-five votes. Mr. Candlish's simple proposal to repeal the 25th clause met with more zealous support, and after a long debate was rejected by 200 to 98, the majority being largely composed of Tory members. The bill passed through committee, and is to be read a third time on Monday. No doubt the Lords will readily accept it.

Two interesting election contests impend, and both will perhaps be somewhat influenced by recent Parliamentary debates. The vacancy for East Staffordshire will be contested by Mr. Jaffray, an advanced Liberal, who is said entirely to unite the party, and Mr. Allsopp, a son of the great brewer, who will of course carry with him the public-house interest. The Liberal candidate is certainly well worth fighting for, and we hope the union and zeal of his friends will carry him in at the head of the poll. The death of Sir David Salomons, the first member of the Jewish community who ever sat in Parliament, has created a vacancy for Greenwich. Recent events relative to the claims of the Prime Minister to continue the representative of that borough indicate a marked division in the Liberal ranks, which this election will perhaps bring to a head. The Moderates, whom we should have thought to be amply represented in the person of Mr. Gladstone, want to have Mr. Angerstein, who is rich, but indifferent to politics; and the Radicals are likely to rally around either Sir John Bennett, who is popular in the borough, and whose address is a highly satisfactory programme, or Mr. Baxter Langley. Possibly the Conservative candidate, Mr. Boord, a distiller, may, in consequence of the division of his opponents, be returned; but the contests will probably show the relative strength of the two sections of Liberals, and enable them to come to an agreement before the general election.

Is there a want of courage in committees of the House of Commons, or does their constitution produce such a see-saw that their proceedings are pretty sure to end in nothing? We have commented below upon the Game Laws report, and a somewhat similar article might be written upon the report of the Coal Committee. The mass of evidence taken has ended in the committee recommending—nothing. They tell us a great deal that we knew before, very little that we did not know before, and then leave everything as they found it; being of opinion that "the interference of Parliament with the coal trade would produce no useful or beneficial result." We quite believe that, for Parliamentary interference in anything seldom produces any useful or beneficial result. Nothing is to be done, and it is satisfactory to know it. Meantime, the report notwithstanding, coals are really on the decline.

Contrary to the advice of M. Thiers, whose timidity has a discouraging effect on the Liberal party, M. Jules Favre on Monday brought forward his interpellation on the home policy of the Government. Neither his eloquence nor the warnings of M. Louis Blanc availed, and a majority of 130 (400 to 270) gave a vote of confidence to the De Broglie Cabinet—a vote which will enable Ministers to act as they please during the long recess from July 27 to Nov. 5. M. Ernoul's bill enabling the permanent Committee to authorise prosecutions for offence against the Assembly, has also passed without a single alteration. The Chamber has also passed the bill permitting the creation by wholesale of Romanist army chaplains, who were formerly cashiered for carrying on a system of propogandism and intrigue among the troops. At present, however, the Government is in greater fear of the Bonapartists and the Romish Church than the Republicans and Free-thinkers. The greater part of the provincial functionaries are Imperialists, and the peasantry still vividly remember the material prosperity they enjoyed under Napoleon III. But on the whole the French people for the present desire repose under any government, although it may be despotic and reactionary, and view with remarkable composure the prospect of a prolonged prorogation of the National Assembly, and the declining influence of the Republican party. MM. Thiers, Grévy, and Gambetta have missed the opportunity of organising a regular Parliamentary opposition, and apparently it will never recur.

Spain is plunging deeper down into the darkness of chaos. Senor Pi y Margall, thought to be resolute but clearly weak, was for coaxing the Irreconcileables, and was near upon cashiering the Minister of War and replacing him by an Ultra. But the majority of the constituent Cortes cling instinctively to order. The Margall Cabinet is gone, and a Salmeron Government has come in to try and save the State. This cannot be done just now by fine speeches, or draught constitutions—for the friends of extreme liberty—or, as it would appear, the Internationalists—finding that the representative Chamber is adverse to them, have gone out into the provinces to raise the standard of insurrection. The new Ministers are in advance of them with "the most energetic instructions" to the local officials, but these are almost as powerless as the Central Government. Murcia, Valencia, and Andalusia have proclaimed them-

selves federal cantons—that is, independent states—and Catalonia would do the same but for the near proximity of the ubiquitous Carlists, who, finding no national troops to stand against them, are making rapid progress, and are marching on Bilbao with a large force, Don Carlos at their head. At Cadiz the militia have turned against the Government, and attacked the citadel; at Seville the insurgents have stopped the railway traffic; at Carthagena the Intransigentes are in complete possession of the town, and have seized the fleet, including several ironclads, which are to be sent to further their cause in other seaports; in other places the local officials are being assassinated after the fashion of Alcoy—the savage atrecities of which are described elsewhere—and everywhere the Republican troops are reported to be "completely disorganised." The chances seem to be that amid this terror and anarchy, the Carlists will be welcomed as deliverers by all Spaniards who have aught to lose, and that the incipient Federal Republic will be succeeded by a stern dictatorship or an absolute Monarchy.

## THE EDUCATION ACT AMENDMENT BILL.

THE discussions and divisions of the past week have settled, for a while, the question of Elementary Education. The Government makes no real concession to its Nonconformist supporters. Mr. Candlish yesterday got expressions of opinion from both sides of the House, which show that the 25th clause is doomed; and Mr. Gladstone, in anticipation of possible defeat, only maintained that, if the 25th clause were sacrificed, he would throw the 17th clause after it. The clause, however, was retained by a large majority, and the Elementary Education Act Amendment Bill of this year will do nothing towards removing the grievances of which Nonconformists have complained. Mr. Forster's concessions on the second reading were in no sense made to meet Nonconformist objections. In the able speech in which he explained and defended the main provisions of his measure, he distinctly repeated his adhesion to the principle of the obnoxious 25th clause, and declared that his proposal to transfer the working of that principle from the school boards to the boards of guardians was abandoned in obedience to the protests of the boards themselves. The scheme was suggested as a means of evading rather than meeting the objections urged by Liberals in the constituencies, and as the evasion was rendered impracticable, Mr. Forster simply threw it up, leaving matters exactly as they were before. It appears to us that in taking this course, and in so obstinately adhering to it yesterday, the Government has just missed a splendid opportunity. When Mr. Forster, on Thursday evening last, elaborately apologised for the proposed transfer to the boards of guardians, and then gracefully withdrew it, not only was the way open for another proposal, but public opinion and the feeling of the House of Commons were actually prepared for it. Nobody looks forward with any pleasure to that autumnal agitation which Mr. Forster deprecates. The best friends of the denominational schools would be glad to yield something, if by so doing the quarrel could be healed; and the Nonconformists and the Education League only keep up the agitation on their side because it is forced upon them by the persistence of their opponents. If, therefore, Mr. Forster had told both sides that the time had come for compromise, he would probably have found each equally willing to go half way to meet the other. A proposal was ready to his hand, which would have met every objection which is made to the abolition of the 25th clause, and might have been accepted by those who oppose the denominational system. Grant that the schools, being in existence, must be utilised if compulsion is to be enforced: this can be done without allowing them to be subsidised out of the school rate. As they are already heavily subsidised out of the Consolidated Fund, would it be unfair to require them, in return for this help, to keep a certain small proportion of places for free scholars to be sent by school boards? This suggestion has been attributed to Mr. Bright, and it certainly bears traces of the practical sagacity which threw out the hint which settled the long Church-rate battle by taking away the power to enforce the rate. Mr. Trevelyan expressed his regret that the Government had not taken this course, but Mr. Forster made no reference to it either in his introductory speech or his reply, and it was not suggested yesterday. Mr. Forster seems hardly to care to conciliate his friends. As he did during the discussion of 1870, as he has done in administering his own department in the three years since the passing of the Act, so in the present discussion, he has conceded to the opponents of the Government what he refuses to grant to its supporters. This policy is as gratuitous as it is unfortunate, and bodes nothing but trouble.

Some of the Conservative speeches, though not the Conservative vote, of yesterday show the truth of the Parliamentary rumour that some influential persons on the Opposition benches had prepared an amendment, which they proposed to offer in committee, repealing the 25th Clause without even asking any substitute for it. Had this course been taken, the Government would have been defeated, and the temptation of the opportunity probably suggested the policy. It was, however, over-ruled by the chiefs of the party, who hope to profit more by the dissensions which the clause creates in the Liberal ranks than they could even by outbidding the Government for Liberal support. Mr. Forster, however, has now the expressed opinion of Mr. W. H. Smith that school boards will never prosper till there is no free education except that given to pauper children. Mr. Forster himself seemed to see that he was taking away the sole justification of the 25th clause, if it ever had any. Those 200,000 children whom he now hands over to compulsory education by the Boards of Guardians constitute the bulk of those who need to have their whole education at the public expense. The very few boards which have paid fees at all will now be fewer. It is only in three or four large towns that the clause has been deliberately worked to bolster up the denominational schools. In most places the fees paid have actually been those of pauper children only; and, now that those children are otherwise provided for, there will be nothing to pay. Mr. Forster pleads that the school boards who have not paid fees have nevertheless been able, by virtue of possessing the power to pay them, to enforce compulsion. Now, the fact is just the reverse of this. The boards which have enforced attendance at school, and yet have never paid the denominational fees they had the power to pay, have simply demonstrated the needlessness of that power. Ample provision has been made for Mr. Forster's imaginary parent who objects to send his child to a board school, yet will not pay for it to go elsewhere, but he has never turned up. He is, in fact, a Parliamentary parent, and, reversing the poet's origin, is made, not born. The right to choose a school for which one does not pay is not a natural but an artificial one, and no man would think of asserting it till he had been taught to do so. Yet even with all the teaching, parents do not extensively take to exercising their privilege. In the greater part of the country it remains practically in abeyance, and if it were repealed and abolished no hardship would be imposed on any individual. Some of the denominational schools would, as they have done in the north-west of London, open their schools free to a certain number of poor children, and the consciences of both ratepayer and parent would be saved, together with their pockets.

The difficulties raised by Mr. Fawcett, in his speech last Thursday, do not touch the dispute on the 25th clause. Indeed he himself admitted that they did not do so, by declaring himself to be "perfectly prepared to vote for the repeal of the clause." His three arguments against forcing the children into board schools may be as unanswerable as he asserts without any proof that the 25th clause should not be repealed. He says that the poor and ill-clad child must not be asked to pass by a denominational school which may be close at hand to go to a board school which may be miles away. But in the first place, no such compulsion will ever be put on a child. If a parent can pay the small fee he can choose his school; if he cannot pay he may get some charitable person to pay for him, as we believe is now done at Plymouth; and in case both these means failed, the proposal of Mr. Bright would put a free place in the denominational school at his disposal. Mr. Fawcett's second argument is that if we forced children to board schools, those schools must be enlarged and the rates thereby increased. But this is a reason against compulsion so far as it is a reason at all. Mr. Fawcett says that he himself infinitely prefers board schools; possibly, therefore, a good many parents would do so; but nobody who speaks on the side of the Government ever talks of the necessity of building board schools everywhere because parents may prefer them. The parent who wants denominationalism for his children is to have it; the parent who wants a purely secular school must do without it. Mr. Fawcett's third argument is founded on the conscience of the denominational parent. You cannot enforce compulsion, he says, unless you have everywhere denominational schools to which parents can send their children; but he proposes to enforce it, although all over the country districts there are generally only Church Schools, to which young Dissenters can be forced to go; and neither Mr. Fawcett nor Mr. Forster says a word about the parents who detest clerical schools, yet are forced to send their children to them. We can tell Mr. Fawcett that this is the real difficulty. You cannot enforce compulsion without providing board schools. Mr. Fawcett is anxious for the little child who might have to go in all weathers past a denominational school to the board school. We are equally anxious for the multitude of parents, probably the majority of the agricultural labourers, who had rather send their children for miles in any weather than drive them into the parson's fold to be taught contempt for their father's faith. We commend this consideration to Mr. Fawcett: his candid mind will feel the force of it when it is presented. It is evidently an aspect of the question which he has not contemplated. And when he says that the Dissenters are putting themselves into an antagonism to the people and promoting sectarian wrangles, we can only reply that our wrangle is against the sectarianism which is forced upon us, and that in fighting it out we shall have the people on our side.

## LORD HARTINGTON'S SPEECH.

THE meeting held last week at Nottingham is only the first of a series which will probably be indefinitely prolonged during the coming recess. The general election draws near, and the din of warlike preparation rises on every hand. Whether the dissolution takes place in the winter, or in the next spring, or in the autumn of next year—three periods named by the Marquis of Hartington in his Nottingham speech—it is drawing so near as to mould the thoughts and affect the policy of all parties. The Ministry is, of course, thinking of the account it will have to give of its stewardship, and such speeches as that of Lord Hartington show how excellent a "record" it has to show. We read his speech with much sympathy; we only wish the agreement between us was altogether complete. The Ministry has done well, though in some respects it might have done and ought to have done better. Lord Hartington is quite justified in saying that every session, even including the one now drawing to a close, has been distinguished by some great measure. We are not sure whether in the time to come the Judicature Bill, should it pass, as seems most likely, will not be regarded as one of the most valuable and most important reforms of the Government. It worthily completes a list of achievements such as no Government and no single Parliament in modern times has ever before emblazoned on its scutcheon. Every one of the great Acts which have marked the progress of the Parliamentary years has been a great triumph of popular right over the forces of obstruction. We have no objection to hear, again and again, of these great legislative deeds. The Irish Church Act, the Irish Land Act, the abolition of purchase in the army, and the reform of our judicial system combine to make the first Householders' Parliament one of the greatest in our history, and will mark out Mr. Gladstone's administration for like distinction. But Lord Hartington has to confess to failures, though he did not bring out the one noteworthy point in connection with those failures. Looking back along the whole course of Mr. Gladstone's administration, its chief weakness is seen to lie in one direction. From first to last the policy of the Government in educational matters has been unsatisfactory. It marks a line of flaw which seems only too likely to become a line of cleavage rending the Liberal party in twain. The University Tests Bill only partly freed the University honours and emoluments; the Endowed Schools Bill has been worked with much indiscretion, and the Government has permitted its modification in a reactionary sense, and refused any concession to Nonconformists; the Irish University Bill failed by yielding to Ultramontanism; and the Elementary Education Act has been at the bottom of the domestic quarrel of the Liberal party. In this one matter the Government has carried out its own policy against the votes of its friends and by the aid of its enemies.

But the question of the moment is not as to the past, but as to the future. The Government appeals to the whole Liberal party for confidence; how is its appeal to be answered? Mr. Lowe telegraphs to the Nottingham Liberals, "Union is victory, and union can only be obtained by mutual concession and forbearance." Lord Hartington expounds and enlarges on the text thus given, and admits that it is an appeal to discontented Liberals to lay their discontents aside, and step into the ranks. Lord Hartington does not give the friends he wishes to conciliate a very flatter-

ing description. He speaks of them as those "who have announced that rather than concede a little of their own opinions or views, they would risk the disruption of the Liberal party." Now we think the policy attributed to the Education League to be premature; but we utterly deny that Lord Hartington has fairly described it. The Nonconformists have shown themselves willing to accept almost any compromise, and it is the Government who refuse to concede a tittle of their own opinions or views. Lord Hartington himself said in an earlier part of his speech, speaking for the Government, "We shall not be induced, either with the object of avoiding the direct opposition of the Conservative party, or for the purpose of conciliating any section of our own adherents, however vigorous or powerful—we shall not be induced to alter our own measures against our own opinions or in opposition to the policy we have hitherto pursued." What is this but risking the disruption of the Liberal party rather than concede a tittle of their own opinions or views? The mutuality for which Mr. Lowe contends is to be all on one side. The sacrifices are all to be made by the followers; the leaders while preaching mutual concession will themselves concede nothing. No doubt "union is victory," and for the sake of victory we are ready to do much for union. But even Lord Hartington, expanding Mr. Lowe's phrase, says that mutual concession and mutual forbearance must be required if the party is to remain united. Where is the concession which the Government are prepared to make on their part? they know that we are inclined to make some on ours. What forbearance will they exhibit? they know what has been exhibited by us. We have given up point after point; we have forborne year after year; and we are asked to yield everything and to forbear for ever. A slight concession would win us. A disposition even to consult us would be responded to by vigorous support. Surely, if ever these small signs of mutual approach are denied, it is the Government and not the Nonconformists who risk the disruption of the Liberal party.

Even while saying this we cannot agree with the policy which is said, we hope not on good authority, to be that of the Education League. To oppose every candidate who will not go the whole way with us, is to act in the very spirit we complain of in the Government. The policy of everywhere dividing the party appears to us to be suicidal. At least it is "cutting off the nose to be revenged on the face." Still, it is obvious that, at the next election, Nonconformists must everywhere take a stand. They must insist on the recognition of their claims. It is their right as active members of the party; and their duty to themselves and their principles, to take this course. But in doing this they must consider the claims of other sections of the party. It would be absurd for a score of Nonconformists in a small constituency to say that they would vote for no Liberal who would not go for the separation of Church and State. Indeed, it is absurd to lay down any hard and fast line at all. The question is rather one of arrangement than of party programme. There must be give and take. Where we are strong, we must assert our strength; where we are weak, we must husband and exert our influence. The motto of "Tories out" is a good one for all Liberals; and one which should always be kept in mind, but it is no use assenting to Tory measures merely to keep out Tory men. It is an equally good motto that there should be no ruling by Tory votes; and those who call in their opponents to coerce their friends may well be left to the tender mercies of those opponents in the hour of need. The next election will turn on the Liberal programme the Government puts forward. If that is not what Nonconformists can accept they will have to take their own course. That course will be, as it appears to us, the embodiment of their own principles in the candidate of the Liberal party in proportion to their strength. They must, in fact, insist on having the best candidate they can get, and having got him must give him undivided support. It is in the domestic arrangements of the party in the previous selection of the candidates that their power can be exerted to most effect; and if it is widely used in these preliminary negotiations a vast step may be made in securing representation in Parliament, and a strong guiding influence be brought to bear on the Liberal leaders without fatally dividing the party or driving it from power. Mutual concession is the watchword, but we must insist that it is really mutual.

## THE REPORT OF THE GAME LAWS COMMITTEE.

NOTHING but a preponderating sympathy with vested interests, or a lack of courage, or a combination of both, has apparently prevented the Select Committee on the Game Laws from presenting a truly liberal report. On reading their remarks and recommendations, now in the hands of the public, the prominent impression left on the mind is that they were *almost* persuaded to advocate a great and wise reform. As amendments to a system that is too corrupt to be merely amended, many of their recommendations are admirable, and this renders it the more to be regretted that in so many other respects the report is lacking. It is even inconsequent to this extent, that its recommendations fall short of its acknowledgments. For instance, after admitting, in the strongest language, the immense amount of mischief done by ground game on cultivated land, and declaring that no landlord should object to allow his tenant to keep it down, and that no tenant should enter upon a farm without protecting himself from loss by securing such a concession from his landlord, they advise—not that all ground game should be given up to tenants, but that rabbits only should be put outside the protection afforded by the Game Laws. The reason which they give for preserving hares within the charmed circle of protected animals is a most illogical one, and it is not made more logical by a repetition prompted perhaps by an uneasy consciousness of a duty neglected. On this point the report states:—

> The opinion has been strongly pressed upon your committee by some witnesses that a concurrent inalienable right to kill hares and rabbits should be given the tenant by law. They are convinced, however, that means would be found of evading such a law by some understanding between the parties; and in corroboration of the inadequacy of such a remedy, they would call attention to the evidence of Mr. Matthews, who stated to your committee that he quitted his farm owing to the damage done to his crops by rabbits and hares, notwithstanding that he had the privilege of killing the former, and that for several years he did not exercise that privilege, because he thought that his landlord would not approve of it.

Could anything be more ridiculous than this as an excuse for removing rabbits from, and preserving hares within, the protection of the Game Laws? In the first place, the decision of the committee is based upon, or at least held to be supported by, the extraordinary case of a tenant who was either so fond of his landlord that he voluntarily suffered loss rather than offend him, or so illogical as to forego a right to protect himself for fear of being turned out of an occupation while he left of his own free will on account of damage which to a great extent he might have prevented! Surely most tenants in such a position would have chosen to take the risk of being turned out without a loss from game which they had the power to keep down, rather than to suffer the loss first, and turn themselves out afterwards. But even supposing that tenants generally would not take advantage of a legally inalienable right to kill hares and rabbits, that is no argument in favour of the recommendation of the committee to give up rabbits and preserve hares. On their own showing, this concession of rabbits is utterly worthless; for Mr. Matthews's case only related to rabbits. And if, in spite of that case, they are of opinion that the removal of rabbits from the protection of the Game Laws will ensure their sufficient destruction (which we do not doubt), and that no less decided course would be effectual to ensure the keeping down of hares, why not have removed hares from the game list? Because landlords like shooting, and giving away, and selling hares, whilst they care much less about rabbits—that is the real reason, though the report of course does not give it.

It was no doubt hoped that the tenant farmers would accept the rabbit bone thrown to them; but it is not so. Taking the country through, the mischief done by hares is probably as great as that done by rabbits, simply because hares are much more generally preserved than rabbits. Hares do mischief in open fields; rabbits, as a rule, only on the borders of preserves. In short, hares, no less than rabbits, are "vermin," as the report honestly declares the latter to be. They are less prolific vermin, and to that extent are less objectionable. They are, moreover, more savoury and nutritious vermin, and we feel a little more tenderness for them on that account; but they are vermin still, and must be kept down within very moderate limits.

In another equally important respect the committee have failed to show by practical advice the courage of their convictions. Admitting the damage done by game, and admitting that under the existing state of things the tenant will not be able to get compensation, because his landlord will be able to virtually force him to accept an agreement giving up all claim to such compensation, what do they recommend? Why, "That the law of England be assimilated to that of Scotland, so as, in the absence of agreement to the contrary, to give a right of action to tenants in case of the increase of game during their term of occupancy when it is reserved."

Then are we to suppose that poor timid tenants, who, on the showing of the committee, will not dare to kill ground game even if they have an inalienable right to kill it, will presume to bring actions against their terrible landlords for game damage? Obviously the committee do not think so, for they considerately insert in their recommendation the proviso, "in the absence of agreement to the contrary," knowing perfectly well that agreement to the contrary will be the rule rather than the exception, just as the reservation of the game, which the tenant by law has the right to kill, is now.

Some of the recommendations of the committee are particularly good. The following, for instance, would be useful if carried into law, even if the Game Laws had been utterly swept away:—

> That the occupier of game preserves should be made liable to the occupiers of adjacent farms belonging to other proprietors for damages done by the ground game harboured in the preserve.

But why have limited the claim for damage to that done by ground game? If winged game do no damage, there would be none to claim for. If, on the other hand, a multitude of pheasants often do an appreciable amount of harm to crops adjoining preserves, why should not compensation for that damage be claimable?

The report advises wisely with respect to the abolition of cumulative penalties, and other mitigations of the extreme harshness of the Game Laws. The option of being tried by a jury instead of by a bench of magistrates will, in many instances, be appreciated by persons accused of poaching. Other suggestions deserving consideration, which we have not space to notice in detail, are also contained in the report; but on the whole, it does not mark out any really effectual and decided course for legislation. It is said that Mr. Ward Hunt, who drew up the report, will bring in a bill based upon the recommendations of the committee. If he does, it requires no gift of prophecy to foretell its failure. The country will certainly not accept so poor a compromise on a question that calls for a sweeping reform; and on the eve of the elections, at so many of which the game question will be a crucial one, Liberal members of the House of Commons will not dare to outrage the moral sense of their constituents by assisting in an attempt to baulk the earnest desire of the great mass of the people to effectually remove a great evil.

## HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

The education debate was opened with much solemnity on Thursday by the presentation of a petition from Birmingham by Sir John Pakington, who, for obvious reasons, desired to give it as much importance as possible. Accenting the word Birmingham with special reference to Mr. Dixon opposite to him, Sir John announced that this petition was signed by nearly 20,000 persons, all of them opposed to any alteration in the Act, and expressing their entire concurrence therewith. As a proof that the opinions of the 20,000 were entitled to peculiar consideration, Sir John urged that each petitioner had given his address. They were the opinions, therefore, of people with a stake in the country, and not of mere nomads. Sir John's argument, assisted by his well-known manner, struck me considerably. Of course, there is a sense in which an address adds to the value of a petition, because it is some sort of security that the petitioners are not signing by way of a joke, although the guarantee is not of much significance; seeing that the shoeless vagabond who will describe himself as the Prince of Wales, will not hesitate to add that he may be found at Marlborough House. But it was not in this sense that Sir John thought that the addresses were of such importance. He thought that they were a proof of "respectability." If we deified our virtues after the fashion of the Greeks, we should certainly in this country make a goddess of respectability; and if he were not of the wrong sex, Sir John would be a model for the divine maiden. How a mere address could demonstrate anything I do not exactly see, for everybody lives somewhere. What Sir John probably meant, however, was that only those persons would say where they lived who had a fine name to their houses, the class who dwelt in the Beaufort Villas and the Percy Lodges which we know so well in the suburbs of large towns, and that this petition was consequently not the voice of the Birmingham alleys and vulgar streets, but of the ten-pound householders and upwards. Judging from a somewhat ample experience of

urban alley and suburban villa, I should say that, as a rule, the voice of the latter is about as little worth hearing on any question—social, political, or religious—as that of any class in England.

Mr. Forster's speech for some time excited much curiosity. He adopted the usual rhetorical trick of not saying what he was going to do till he had given all his reasons for not doing it. I had heard no rumour of his intentions beforehand, and I should imagine, judging by the way in which the House listened to him, that his secret had been pretty well kept; for Mr. Dixon and his friends leaned forward with much eagerness until the revelation came, and, when it did come, there was a falling back on the benches, and a buzz of conversation which lasted for a minute or two. I could not help noticing, what I have often noticed before in Mr. Forster, a certain indescribable, and perhaps unconscious, air of patronage and superiority, which, perhaps, goes some way towards explaining the dislike which some of the party feel towards him. It is not perceptible so much in the printed reports of his speeches, but when I hear him I always feel it, and I cannot help thinking that it is felt by others. It makes me almost always resent everything he does. Every now and then he breaks into a kind of a chuckle or bantering semi-laughter, which is not pleasant because it seems to show a sort of indifference when indifference is altogether out of place. It may be fancy, but I really believe if Mr. Gladstone had dealt with the question of education, and if we had heard his earnest voice, showing by its eagerness and intensity that he recognised at their full value the strength of the reasoning to which nevertheless he might not be able to yield, that a good deal of the heat of the controversy might have been saved. Mr. Forster never compliments his antagonists by perfect earnestness and sincerity, but treats them always as something rather unworthy of him, and unworthy of effort. After the announcement that the 25th Clause was to remain unaltered, and the subsidence of curiosity which had been stimulated up to that point, there was nothing more in Mr. Forster's speech particularly worthy of note, save a compliment to Mr. Chamberlain, Mr. Forster declaring that he should like to see Mr. Chamberlain in the House. There was some laughter at this, incredulous laughter, but Mr. Forster presently explained that he should prefer dealing with Mr. Chamberlain in the House to dealing with him outside of it. Mr. Chamberlain would probably say pretty much the same thing about Mr. Forster.

Two other speeches were delivered during the evening which deserve notice—one by Mr. Richard, and the other by Mr. Fawcett. Mr. Richard's speech, I see, has been called a "sermon" by one of our Liberal contemporaries. I do not know whether this is intended as a compliment or not, but I should think not. However, it is really a compliment, for all that is meant is that Mr. Richard prepares with much care, and therefore spares us the annoyance and weariness of repetitions. Would that we had a little more sermonising in the House, if this be sermonising! Would that we had members who with deliberate forethought, and in no way trusting to what is called the "spur of the moment," but which in truth is anything but a spur, knew how to say precisely what they mean and design to say; no more and no less! To Mr. Richard the House always attends; albeit he is simply an ex-Dissenting minister. It listens to him with far more attention than it accords to scores of speakers, all of great social importance, and representing far more popular opinions than his. It may in the abstract respect an enormous proprietor whose voice is that of the Land, the Church, Money, and all that is precious in our Glorious Constitution in Church and State, but it refuses nevertheless to be bored by him. On the contrary, although it may not respect in the same sense the member for Merthyr Tydvil, whose voice is that of the Radical and the Nonconformist, it will sit under him not only with patience, but with pleasure. Of Mr. Fawcett's speech, it must in fairness be said by everybody, whether agreeing with him or not, that it was an historical speech, and one that will live. From the *tu quoque* argument derived from the exemption of Sunday and ragged-schools there is logically no escape, and surely it would be much better to destroy its value by allowing the rateability of all schools and chapels whatsoever. Their exemption is nothing less than concurrent endowment in a small way.

The House was counted out on Friday under rather peculiar circumstances. On making what is now the ordinary inquiry on Tuesdays and Fridays, whether there was to be a House that evening, I was told most decisively, and I may say with almost a parade of Parliamentary virtue, "Most certainly; the Government will take care to keep a House to-night." However, when nine o'clock came, although it is true that Mr. Glyn was in a great bustle collecting members, there were reasons to doubt his sincerity. There were only three Conservatives present. Over these, of course, he had no power, but what was more significant, there were only three Ministers present. At a quarter past nine he had persuaded thirty-eight members exactly to enter the House. Two stood in the lobby who would not go in. Had they gone in a House would have been saved. The moment the legitimate quarter had struck, notice was taken that forty members were not present, and everybody immediately went home rejoicing greatly. I think it was Mr. Buckle who said that great uncertainty in the conditions of existence disposed men to superstition. If this be true, the officials of the House must be the most superstitious men alive. Whether they shall or shall not swelter in those gloomy offices till two o'clock in the morning is frequently a matter of almost purest chance. Fortune favoured them on Friday, and they eat their suppers in peace and went to bed at decent hours. If any of my readers are fond of excitement, let them watch the door of the House all the morning, come back at nine, and then wait while a count is going on.

C.

## MR. MIALL, M.P.

On Friday morning last a few personal and political friends of Mr. Miall met at luncheon at the Crystal Palace to present to the hon. member the sum of ten thousand guineas as a recognition of their esteem; of his public services in the *Nonconformist* newspaper, and as the representative in Parliament of the principle of religious equality. Mr. Henry Lee, J.P., of Manchester, occupied the chair; and, in addition to Mr. Miall, there were, amongst others, present, Mr. P. A. Taylor, M.P., Mr. Henry Richard, M.P., Mr. Alfred Illingworth, M.P., Mr. Henry Illingworth, of Bradford; Mr. Kell, of Bradford; Mr. J. Cooke, of Bradford; Mr. Isaac Holden, Mr. B. Armitage, Mr. John Kingsley, Mr. Rylands, and Mr. A. Haworth, of Manchester; Mr. W. Baines and Mr. Alderman Swaine, of Leicester; Mr. H. R. Ellington, Mr. William Edwards, Mr. Stafford Allen, of London; Mr. J. Carvell Williams, and several members of Mr. Miall's family. Letters expressing regret at unavoidable absence were received from Mr. Hadfield, M.P., Mr. J. Crossley, Mr. Colman, M.P., Mr. E. Potter, M.P., Mr. Leatham, M.P., Mr. Morley, M.P., Mr. Hugh Mason, Sir Titus Salt, Mr. Jacob Bright, M.P., and others.

The CHAIRMAN having stated the object of the meeting, and proposed the health of the Queen, called upon Mr. Robert Kell, who gave a brief statement of the origin of the fund, with the information that it was the result of private application to comparatively few friends, while it represented, it was believed, the sentiments of a very large circle. Mr. Kell proceeded to say that it was an expression of the very high esteem, regard, and affection which was felt towards Mr. Miall, and that he believed no man in England had more true-hearted friends. Mr. Kell then presented Mr. Miall with a handsomely bound address, signed by a few gentlemen, on behalf of the subscribers. The address referred to "the signal ability, the earnest faith and the unswerving constancy with which Mr. Miall had pursued, through evil report and through good report, the course which he had deliberately chosen," and to the large measure of success which had attended his exertions.

Mr. MIALL, who on rising was very warmly received by the audience, said how difficult and embarrassing it was to return thanks on such an occasion. He could not admit that his work had been such as to entitle him to such a recognition. Having expressed his thanks for it, and for the sympathy which it expressed, Mr. Miall proceeded to state some autobiographical circumstances connected with the origin and the early history of his work. He then said that he could not claim the whole credit of such success as had attended it for himself, mentioning his brother, Mr. Charles Miall, to whose services, in the assistance he had received in conducting the *Nonconformist*, to the valuable co-operation of Mr. William Edwards, lately the treasurer of the Liberation Society, and of the executive committee of the Liberation Society and its officers, he paid a high tribute. He also expressed the sense of personal happiness which he had felt all through his course, notwithstanding many troubles and much obloquy, and his conviction that any man who pursued a great object in a straight way would be ultimately rewarded. He spoke of the friends that had gathered round him, and of the strength which their sympathy and support had given to him, saying, especially, that no man ever had two firmer or more genuine friends than he had, in Mr. Robert Kell and Mr. Alfred Illingworth.

At the conclusion of Mr. Miall's address, which lasted about half-an-hour, Mr. BENJAMIN ARMITAGE proposed the health of the "Advanced Liberals," which was responded to by Mr. P. A. TAYLOR, M.P., in a pithy speech.

Mr. RICHARD, M.P., proposed the sentiment of "Religious Equality," which, he said, was embodied in the person, the character, and the qualities of Mr. Miall, who had attained his position by his unswerving faith and perseverance, who had gathered around him a band of the most trustworthy friends, and whose friendship for himself was one of the most precious things of his life.

Mr. WM. BAINES, of Leicester, proposed the thanks of the meeting to the Liberal electors of Bradford, which was responded to by Mr. John COOKE, who remarked that Mr. Miall's return had been secured by an appeal to the intelligence and right feeling of the electors, and that he believed Mr. Miall would be again returned for that borough by a large majority.

Mr. ISAAC HOLDEN proposed the chairman's health, which was seconded by Mr. ILLINGWORTH, M.P., and suitably acknowledged, and the meeting then separated.

## LIBERAL POLITICS AT NOTTINGHAM.

The Liberals of Nottingham had a dinner on Wednesday night, at which about 700 persons, including several members of Parliament, were present. The Duke of St. Albans was in the chair, and the Marquis of Hartington represented the Government. The noble chairman, before taking his seat, read the following telegram which he had just received from the Chancellor of the Exchequer in London:—

I am detained here on a matter of great importance. I regret this on all accounts, but especially because I lose the opportunity of meeting and co-operating with the Liberal party in my native county, and impressing on them that union is victory, and that union can only be obtained by mutual concession and forbearance.

Lord Hartington, in replying to the toast of "Her Majesty's Ministers," referred to their resignation early in the session. "We were well aware," he said—"no one was more aware than the Prime Minister, and no one could state it more frankly than he did—that our return to office would not be accompanied with the same confidence we had before enjoyed. We knew that something of the gloss and glitter of success would be lost, and something of the substantial form and ability to carry through Parliament those measures we thought were required for the interests of the country. We were aware of that. We knew that on the resumption of office we should have some inconvenience to submit to, many difficulties to encounter, and I cannot say we have been deceived. But let me tell you we did not intend, and we do not intend, to go further than that. We do not intend to submit to humiliation. We do not intend to be a Government upon sufferance. And let me further say, whatever may be our difficulties, whatever our crippled power, to which I have referred, in passing any measure, we shall not be induced, either with the object of avoiding the direct opposition of the Conservative party, or for the purpose of conciliating any section of our own adherents, however vigorous or powerful—we shall not be induced either to introduce measures or to alter our measures against our own opinions or in opposition to the policy we have hitherto pursued." The noble marquis called forth a laugh by a reference to the fact that Mr. Disraeli having the power to dissolve Parliament when Mr. Gladstone resigned had not done so, and had probably good reasons for his conduct. He professed himself unable to understand what was the policy of the Conservative party, and criticised unfavourably their conduct during the present session. His lordship, in closing his remarks, adverted to the "Nonconformist revolt" as constituting a much greater danger to the Liberal party than anything which could be done by Mr. Disraeli and his friends. He said—

We all know there is a section of the Liberal party, for whom I entertain the highest respect, who take extreme views on one or two questions, more especially on the question of education, and who have announced that rather than concede a tittle of their own opinions or views they would risk the disruption of the Liberal party. That, gentlemen, is, in my opinion, a real danger to the party. I don't say a word in rebuke of the men. If they believe that the principles for which they contend are more important than any party ties, they are not only justified, but bound to take that course; but I do hope they will reflect on the full importance and tendency of the step they propose to take. They may be justified in that step, but they must remember that the Liberal party if disunited by such actions cannot be easily united again. Mutual concession and mutual forbearance must be required if it is to remain a united party.

The subject was afterwards adverted to by Mr. Morley, M.P., who supported the exhortations of Mr. Lowe and Lord Hartington to unity. A chief article of his own creed Mr. Morley declared was "Tories out." He proceeded:—

They were sure to beat the Tories in the long run, but they were in danger from disunion at that moment. If each little coterie must have its special subject to which everything else must give way, the result must be utter ruin to the party. In reference to the education question, he had himself been greatly disappointed. It professed to be an Amendment Act, but it was no amendment at all. Now he greatly doubted whether it really was the measure announced in the Queen's Speech, but in spite of thinking it an inefficient measure, he felt sure that if the Liberal party went to the country on extreme principles—those of the Birmingham League—they would not have 150

members returned. Some who were governed rather by revenge than by sober feeling, might say it was better so, but he was no believer in that. He had two reasons to assign—first, he did not think such a course was the best way of gaining their own end; and, secondly, he did not want to buy a reaction at a cost of five years of Tory rule.

The Hon. H. Strutt, Mr. C. Seely, jun., Earl Cowper, and Mr. Foljambe, were among the other speakers on the occasion.

## THE LIBERAL PARTY AND ITS LEADERS.

The *Daily News*, of Friday last, contained a remarkable and able letter from "An Independent Liberal," printed in large type, on the relations of the various sections of the Liberal party to their leaders. It was evidently written before Mr. Forster's education speech, but would perhaps have not had so much prominence given to it if that speech had been satisfactory to the mass of Liberals. The writer asks whether, in the present condition of the Liberal party, "there is not something that requires sincere and earnest review, and a very considerable change of aspect?" He proceeds to say that as we are on the eve of a general election, it behoves the party to consider the disorganisation in its own ranks, and the dangers which assail it. After dwelling on the apathy shown in reference to working men's questions, the "Independent Liberal" observes: "The worst and most significant sign of decay of all is the religious policy of the Government." The writer proceeds: "Give the Nonconformists and the working men a fair chance of organising their party anew, and, with or without its present leaders, it will before long sweep out of sight Conservative Communists and the warriors of religious inequality. Those who hold up the bogies of Conservative reaction, of the renewed strength of the Church, and of the affection of the working men for the Establishment, surely shut their eyes to very patent facts. How strong inherently is a Church within which such a meeting as the Anti-Ritualist meeting at Exeter Hall can be held? what elements of permanence are there in a system admitted to be effete in matters of discipline by the very bishops who ought to be able to administer that discipline? As for the working man, he is, I am glad to say, at this moment too anxiously engaged in matters more vital to his earthly interests than to engage in an Establishment crusade; but his affection for the Church seems to me, who know him somewhat intimately, a delusion, of which, as a friend to the Church, I would pray it be instantly disabused. Spectacles may be manufactured with distorting lenses. Those who boast of the Church's invulnerable position ignore a very remarkable movement amongst the Wesleyan Methodists. These people, who have hitherto kept aloof from politics, have lately been roused by Church tactics to become intensely political. Alarmed at the progress of Ritualism, the quasi-sympathy they had with the Establishment died away, and instead of it there is growing up an earnest antipathy. At the next election it will be seen that the Wesleyan Methodist body will not only be political but Liberal, and the importance of that will be well understood by politicians of both sides. The present state of things is not only farcical—it is perilous. Every honest man, wishing well to future Government in England, is bound to protest against it with hand and voice. Unconsciously to ministers themselves, it is degrading both the Government and the House. Any one intimate with the present tone of the House will confess it. Men are afraid to be true to themselves, to their constituents, and their principles. 'Allegiance to Mr. Gladstone!' is the parrot cry which takes the place of loyalty to Liberalism. We have whipstering for statesmanship. The House which ought to mould a policy is moulded for a policy. You find men below the gangway and behind the Ministerial bench anathematising the Government—and voting for it. Like the agent for the celebrated Eden estate in 'Martin Chuzzlewit,' they have a grave face for their constituents and a smiling side for the Government plans. The only power that can rescue the country from this demoralising scene is the power of the constituencies. The advent of a Tory ministry would be a blessing compared with a system which is every day crushing out originality and independence in statesmanship." In conclusion, he observes:—"The Nonconformists hold in their hands the balances of the Liberal party; and, as they cast their weights will its future be determined. If they, on the appeal of many sincere men, permit themselves to be dazzled by the notion that the future of their party depends on this or that personality, however great and good, it will remember with sorrow, amidst permanent disaster, the day when it trusted in man or put faith in princes. If true to those principles of religious and political freedom which have ever been at the root of its action, but which have as yet been but imperfectly developed in our polity, it resolves to dedicate itself to the propagation of those principles, to agitation and organisation for their adoption in our laws, the party may cheerfully look forward and begin to count its victories before their time. It has been proposed to form a committee of Liberals, and to collect funds for the purpose of carrying out these tactics. A friend of mine tells me he would not mind subscribing to such an undertaking, properly organised, two or three thousand pounds, or even more. Others are quite as ready. If Radicals are in earnest this is their time for action."

## THE EDUCATION ACT.

LONDON.—At the meeting of the London School Board on Wednesday, Mr. C. Reed, in reply to some remarks about the misapprehensions which existed as to the work of the board, stated that, in addition to the new school opened the other day, it was probable that forty other schools would be opened before the end of the board's existence. The board had now 156 schools in full swing, and the children would be transferred from these to the new schools on the completion of the latter. The board had also adopted five schools which did not come under the denomination of new schools built by the board, and in one of these 1,100 children were being educated. The Rev. John Rodgers stated that the next report of the bye-laws committee, which would be ready in a fortnight's time, would show an increase of 20,000 children on the preceding quarter in efficient schools throughout London. This would make a total increase of 55,000 children in the efficient schools of London since the action of the bye-laws had been enforced. The board adjourns for the holidays from August 6 to September 24.

LAMBETH.—The Church party in Lambeth have resolved to bring forward three new candidates at the election of the London School Board in the autumn. The Rev. Evan Daniel, Principal of the National Society's Training College at Battersea, is to be placed at the head of their list.

BIRMINGHAM.—The meeting of the Liberal Election Committee of Birmingham was held on Monday for the purpose of taking the necessary steps with a view to the next school board election. There are fifteen members to be elected in November. The Wesleyans have resolved to plump for one candidate, who has already been selected. It was decided on Monday that the association should support eight candidates, who will of course be pledged to the principles of the Education League. One of these is to be a lady. The nomination of the eight candidates was adjourned to a future meeting. It was mentioned in the course of some other business which was taken, that Mr. Bright had expressed his intention not to join Mr. Gladstone's Cabinet unless its leader promised to introduce a bill to abolish the minority clauses of the Reform Act.

THE EDUCATION LEAGUE AND THE GOVERNMENT.—We understand that the National Education League have resolved to pursue, not only in regard to the Greenwich election, but to all borough elections for the present, the same line of policy as that recently taken at Bath, viz., to run a candidate in sympathy with the League against any one coming forward as a supporter of the educational policy of the present Ministry.

## UNIVERSITY OF LONDON.

CLASSIFIED MATRICULATION LIST.—JUNE, 1873.

The following is a classified list of candidates who passed the late examination for matriculation:—

HONOURS DIVISION.—(*a*) McAlister, Donald, Liverpool Institute; (*b*) Walker, Thomas Pearson, Woodhouse Grove School and Wesley College; (*c*) Kikuchi, Dairok'u Yasuyuki, University College School and private tuition; (*d*) Downes, John Skelton, Amersham Hall School; (*e*) Jennings, Arthur Oldham, University College and School and private tuition; (*f*) Hogben, George, University School, Nottingham, University College, and private study; (*g*) Stone, Alfred, King's and Owen's Colleges and private tuition; (*g*) Marshall, Charles Frederic, Monument House, Driffield, and Wesley College; (*g*) Tebbitt, Frederic, Cranbrook Grammar School; (*g*) Walker, Augustus Hayter, Camden School, Brighton; Barritt, Frederic, Oliver's Mount School, Scarboro'; Godlee, Theodore, Grove House, Tottenham; Lough, John Joseph, private study and tuition; Gill, Richard, Royal Institution School, Liverpool, and private study; Fenner, George Hamilton, Croom's Hill and King's College Schools; New, Walter John, Amersham Hall School; Brook-Smith, Eldred John, Cheltenham College; Crow, John Kent, Chesterfield Grammar School; Powell, William Edward, Owens College and private study; Du Moulin, Arthur Francis, St. Mary's College, Oscott, and Smith, Alfred John, Hawthorn Hall and Owens College, equal; Scully, James Aloysius, Stonyhurst College; Beer, John Jeffery, Totnes Grammar School; Dobell, Ed Jesse, W. Hill House, Hastings, and Great Yarmouth College, and Linton, Samuel, Denmark Hill Grammar School and University College, equal; Tuke, William Samuel, Messrs. Sharp's School, and Grove House, Tottenham; Littleboy, Francis, Oliver's Mount School, Scarboro'.

FIRST DIVISION.—Andrews, William Stratford, University College and private study; Ardaseer, Gustasp, King's College School; Ashworth, George Howell, Owens College; Atkinson, Frederick, Boston Grammar School and private study and tuition; Baillie, Andrew John, Dulwich College and private study; Barff, Frederic William, Beaumont College; Bateman, Richmond Curle, private study; Bell, Charles Riddell, Mr. Addison's School and private tuition; Bentwitch, Herbert, Whitechapel Foundation School and University College; Bernard, Philip Louis, Beaumont College; Bond, James William, private study; Bourton, Henry, private study; Breden, Owen, St. Mark's College, Chelsea, and private tuition; Brierley, Edward, Cheltenham Training College, and private study and tuition; Brook, Lancelot, Epsom College; Burton, George Crompton, Ratcliffe College, Leicester, and private tuition; Butler, Henry Alexander, Christ's Hospital and private study; Cass, Archibald, Mercers' School and private tuition; Castle, Septimus, Crescent School, Margate, and King's College School; Chadwick, William Fitton, Highfield Academy, Oldham, and Manchester Grammar School; Chattopádháy, Aghornáth, Presidency College, Calcutta, and private tuition; Cheeseman, George Edward, Lancashire Independent, and Owens' College, and private tuition; Chuckerbutty, William Goodeve, University College School; Collet, Wilfred, University College School; Coulter, John Deburgh, Dundalk Institute, Santry College, and private study; Cox, Joseph, Wesleyan Training College and private study; Crook, John Biggs Howard, Owens College; Culhane, Frederick Wm. Slater, Epsom College; Dallas, Charles Henry, Cheltenham College and private study; Dallmeyer, Andrew William, Dr. Seaver's School, Brighton; Davis, Charles Hodding, Epsom College; Davis, Valentine David, Rev. D. Davis's School, Lancaster; Dawson, Arthur George, Macclesfield, and University College Schools, and private tuition; Dease, Gerald, St. Mary's College, Oscott; Duncan, Harry Montague, Merchant Taylors' School, and private tuition; Egan, Thomas, St. Augustine's College, Ramsgate; Ellis, Hercules Arthur, private study; Etherington, Edward, Stonyhurst College; Fison, Charles Frederick, Amersham Hall School; Fletcher, James Ernest, Mill Hill School and Owen's College; Gleeson, Patrick, private study; Greenhalgh, William, St. Mark's College, Chelsea, and private study; Hague, John Locke, Merchant Taylors' School, and private tuition; Hanson, John Currie, Christ's College, Finchley; Hanson, John Edward, Owen's College; Hargreave, James, Birmingham Grammar School; Harris, John Augustus Stanley, private study and tuition; Hawkins, Cæsar Frederick, Bristol Grammar School and private tuition; Head, Percy Rendell, International College; Hensman, Edward Walker, Wellingboro' Grammar School; Holder, Henry William, Lancashire Independent and Owen's Colleges; Horne, Arnold, Mill Hill School; Horny, Frederick William, 21, New Finchley Road and University College School; Houseman, Charles Isaac, Philological School; Howlett, James, Downside College; Hunt, William Henry, private study; Isherwood, Thomas, Owen's College; Jackson, Arthur, Brentwood Grammar School and private tuition; Jeff, Henry Olding, King Edward's School, Birmingham, and private study; Knight, George, Downside College; Law, Edward, Owen's College; Lee, William, Owen's College; Lendon, Alfred Austin, Maidstone Grammar and King's College Schools; Littleboy, Charles William, Oliver's Mount School, Scarborough; Lloyd, John Henry, Grove House, Tottenham; Lory, William Manley, Ledrah House, St. Austell, and University College; Lubbock, Montagu, Eton, Ecole de Medicine, University, and Guy's; Lury, Samuel Harford, Oliver's Mount School, Scarborough; Lyne, Charles Yelverton, King's College School; McCoy, Henry, St. Cuthbert's College, Ushaw; Macdonald, Thomas Mosse, King's School, Canterbury, and private study; McGinity, Francis Patrick, Stonyhurst College; Mahony, Lawrence, St. Edmund's College, Ware, and private study; Matthews, Valentine, St. Paul's School, and private tuition; May, Charles Gibbons, Royal Grammar School, Guildford; Miller, Herbert Percy, Epsom College; Moline, Edgar Robert, Bristol Grammar School; Moore, William Hamilton, Grove Park School, Wrexham; Morant, Richard Hedley, Philological School; Moriarty, John Francis, Stonyhurst College; Mote, Frederick, Blackheath Proprietary School and private tuition; Munro, John May Herbert, Bristol Mining School, Royal College of Science, and private study; Murray, Herbert Montague, Camden School, Brighton; Newbold, Leonard, Owens College and private tuition; Newson, Harry, Christ's College, Finchley, and University College; Niblett, Charles James, private study; Nixon, George, Cheltenham Normal College and private study; Noakes, Arthur John, Amersham Hall and private tuition; Noble, William James, Brentwood School and Epsom College; O'Connell, Edward, St. Cuthbert's College, Ushaw; Ogden, Benjamin Arthur, Owens College; Parry, Robert, Towyn Academy and Owens College; Payne, Charles Alexander, Oakley House, Reading, and private study; Pearce, Richard, Durham Normal College and private study; Petre, Ralph William, St. Mary's College, Oscott; Pollard, Bilton, St. Peter's School, York, and Epsom College; Ponsford, Leicester Cuthbertson, Eastbourne and University College Schools; Postgate, John Percival, King Edward's School, Birmingham, and Trinity College, Cambridge; Priestman, Walter, Oliver's Mount School, Scarborough; Ráy, Nanda Kumár, Presidency College, Calcutta, and University College; Richardson, Charles, Beaumont College; Richmond, Thomas Henry, private study; Rigby, Richard Francis, St. Cuthbert's College, Ushaw; Roberts, Adolphus Edward, private study; Rogers, John, St. Asaph School and Christ's College, Finchley; Rose, James Edward, Borough-road Training College and private study; Saise, Walter, Bristol Trade and Mining School and R.S. Mines; Salmon, David, Borough-road Training College and private study; Sargant, Edmund Beale, Rugby School, University College, and private tuition; Scrutton, Thos. Edward, Mill-hill School; Sheil, Justin Richard, Oratory School, Birmingham, and Beaumont College; Sheil, Richard Henry, St. Cuthbert's College, Ushaw; Smith, George Thomas, Bedford Commercial School and private study; Smith, Gordon, King's College School; Smith, Smith, Herbert Urmson, Marlborough College; Smith, William French, Wesley College, Sheffield; Spicer, Robert Henry Scanes, Devon County School and private tuition; Spicer, Walter, University College and private tuition; Stocker, Francis Richard, King's School, Ely, and private tuition; Strang, John, Glasgow Established College, Norman College, and private study; Sweeting, Richard Deane Roker, Llandaff School, Cambridge, and Malvern College; Sykes, Daniel Fredk. Edward, Huddersfield College; Symons, William Cleeve, Independent College, Taunton; Tasker, William Henry, Skipton Grammar School and Owens College; Tebbutt, George, St. Mark's College, Chelsea, and private study and tuition; Thomas, William Henry, Cheltenham Training College, and private tuition; Thompson, John William, Witton Grammar School, and Owens College; Thornton, Robert, St. Cuthbert's College, Ushaw; Timmis, Arthur William, King Edward's School, Birmingham, and Regent's Park College; Tunzelmann, George William von, Elizabeth College, Guernsey, and King's College; Uhthoff, John Caldwell, Brighton College and private study; Vercoe, Samuel, private study; Walker, Daniel, King's and

(*a*) Exhibition of thirty pounds per annum for two years.
(*b*) Exhibition of twenty pounds per annum for two years.
(*c*) Exhibition of fifteen pounds per annum for two years.
(*d*) Prize of ten pounds.
(*e*) Prize of five pounds.
(*f*) Prize of five pounds.
(*g*) Obtained number of marks qualifying for a prize.

City of London Colleges; Walker, Henry John, Culham Training College and private tuition; Ward, Wilfrid Philip, St. Edmund's College, Ware; Warren, Francis, private study; Watts, Augustine, St. Cuthbert's College, Ushaw; Welman, Henry Acton, St. Mary's College, Oscott; Weymouth, Edward Sprague, Mill Hill School; Wheeler, Benjamin, Plymouth Grammar School and private study; Wheen, Frank, Wesley College, Sheffield; Whitworth, Henry, Oliver's Mount School, Scarborough; Williams, Edwin John, Queen Elizabeth's Hospital, Bristol, and private study; Williamson, Robert Wood, Owens College; Wilson, Soulby Birks, Wesleyan College, Taunton; Wombill, Herbert William, Clarendon House, Kennington-road; Wood, Charles, Bury Grammar School, Huddersfield, and Owens College; Woods, William Noel, Amersham Hall School; Worthington, Edgar, Rev. D. Davis's School, Lancaster, and Owens College.

SECOND DIVISION.—Adam, Charles William Mercer, Rugby School and private tuition; Artingstall, Joseph Lillerby, Peter-street School, Manchester, and private study and tuition; Bail, Robert Crewdson, Queenwood and Owens Colleges; Bardney, Richard, Donington Grammar School and private study; Bedlington, Peter Roe, Merthyr Tydvil and Swansea Grammar Schools and University College; Bernard, Francis Wright, Beaumont College; Best, John Henry, Professor Todhunter's School, Cheshunt; Blackley, William Percival, private tuition; Booth, Thomas Carter, Manchester Grammar School and Owens College; Brock, George Albert, Cheshunt College; Buckell, Arthur Edward, Mr. King's School, Winchester; Burbridge, Ernest Halhad, private study; Burr, Alfred, University College School and Amersham Hall; Burry, Henry Burry Pullen, Craufurd College, Maidenhead, and private tuition; Carrington, Samuel Herbert, Blackheath Proprietary School and Clifton College; Chillingworth, Andrew, Bruce Castle, Tottenham; Colborne, Arthur, Albert College, Framlingham, and private study; Dashwood, Frederick Augustus, Queenwood College; Davies, Arnold, Amersham Hall School; Deane, Arthur Dorman, Haileybury College, University College School, and private study; Deane, Edwin, Independent College, Taunton; Dowley, James Francis, Carlow College; Dowling, Edward James, Carlow College; Eagleton, Joseph, Christ's Hospital and private tuition; Elliston, William Lawrence, Rev. S. B. Brown's School, Romsey; Evans, Griffith Henry, private study and tuition; Fox, Joseph Tregelles, private study; Fuller, George, Owen's College; Furlong, George, private study; Gardner, James, St. Cuthbert's College, Ushaw; Gooden, James, Manchester Grammar School and Owens College: Graves, Michael, King Edward's School, Louth, and private study; Haffer, Henry James, Western College, Plymouth; Hague, James Thompson, Merchant Taylor's School and private tuition; Haldane, Richard Burdon, Edinburgh Academy and University of Edinburgh; Hall, Arthur, private tuition; Hanson, Richard Davies, Oundle Grammar School and University College; Harrison, Cecil Reeves, University College School; Harvey, Alfred James, private tuition; Harvey, Walter Thomas, Clifton and University Colleges, Mr. Hutton's School, and private tuition; Heath, William Lenton, Totnes Grammar School; Hope, William More, Clifton College and King's School Ely; Hughes, Thomas Melancthon, Manchester Grammar School; Jackson, Alfred Henrick, Owen's College; Jackson, Andrew Marvel, private study and tuition; Jameson, Kingsbury, Clapham Grammar School; Johnston, Edward Cocks, Sutton Coldfield Grammar School and private tuition; Keep, William, Mr. Durham's School, Northampton; Knowles, Miles, York and Ripon Training College and private study and tuition; Ledward, Archibald Prentice, Manchester Grammar School and Owen's College; Lewis, Charles Henry, King Edward's School, Birmingham; Lichtenstein, Maurice, St. Peter's Collegiate and City of London School; Lupton, Henry, Owen's College and private tuition; Lyddon, Richard, private study; McGowan, James, private study; Macmaster, Joseph Milner, Bristol Grammar School and Baptist College; Maginnis, David Craig Nelson, Stourbridge Grammar School; Malins, Francis Arthur, Birmingham Grammar School; Malleson, Ernest, Heath Brow, Hampstead, and University College; Molony, Croasdaile Charles Russell, Lancing College; Morton, Shadforth, Christ's Hospital, Highgate Grammar School, and private study; Moses, Jacob, Hartley Institution and private tuition; Moss, Arthur Spence, Rugby School and private study; Neely, George Thesiger, Wellingboro' Grammar School and private study; Newnham, William Harry, Epsom College; Newsholme, Arthur, Grammar and Trade Schools, Keighley, and University College; Nichol, Edwin, North London Collegiate School, University College and School, and private tuition; Ord, Thomas Roberts, private study; Owen, John Morris, Haverfordwest and Bristol Baptist Colleges and private tuition; Parker, Henry Bernard Joseph, Beaumont College; Penny, John James, Manilla Hall, Clifton, Mill Hill, and private tuition; Phillips, Arthur John, private tuition; Pilkington, John Edgar, Manchester Grammar School, and Owen's College; Pope, Frank Montague, Hurst Court Hastings and private study; Price, Edward Morris, University College and private tuition; Radford, Ernest William, Amersham Hall School; Raphael, Abraham, Manchester Jews' School and private tuition; Roth, Emil, Kreuzschule Dresden and University College; Slater, Joseph, Mr. Hannah's School; Smales, Edwin Cooke, Wesley and Owen's Colleges; Smedley, Edward Gerrard, King's College and private study; Smith, William Matthew, Ebor House, Margate and private study; Stacey, Henry George, Bruce Castle and Grove House, Tottenham, and private study; Stein, Charles Guthrie, Diocesan School, Capetown, U. C. S., and private tuition; Stephenson, William, Lancashire Independent and Owens Colleges; Strachan, Alexander, Fraserburgh Academy and New College; Summerscales, Henry, York Training College and private study; Symons, George Frank, Plantation House, Dawlish; Taylor, John Joseph, Manchester and Giggleswick Grammar Schools; Telford, John, Wesleyan College, Didsbury and private study; Tritton, William Parsons, Philological School and private study; Underwood, Charles Craddock, St. Peter's College, Westminster, and private tuition; Usher, Samuel Lawry, City of London School, and private study; Walford, Ambrose Berry, Downside College; Ward Bernard Nicholas, St. Edmund's College, Ware; Warren, Herbert, Gymnasium, Dresden, Owen's College, and private tuition; Williams, Frederick Sims, Blackheath Proprietary and King's College Schools; Williams, John Frederick, Cheltenham Normal and City of London Colleges; Williams, John Philip Foote, Cheltenham College and private tuition; Wolstenholme, Richard Hanson, Owen's College; Wood, Charles Henry, St. Cuthbert's College, Ushaw; Wood, Joseph Foster, Manilla Hall, Clifton and private tuition.

## FOREIGN MISCELLANY.

The University boat-race in America was rowed at Springfield on Thursday, and was won by Yale College, Harvard coming in third.

Rochefort will be sent to the French convict settlement in New Caledonia at the end of the present month.

A hundred and sixty-three Russian female students are now pursuing their studies at Strasburg. Till now they have not visited the public University lectures, but take private instruction from the professors.

We learn from China that the Rev. Mr. Edkins and Dr. Legge, the missionaries, have started from Pekin overland for a visit to the tombs of Confucius and Mencius, and were expected to return to Shanghai in the beginning of June.

THE SWISS CATHOLICS.—The Upper Swiss House of Legislature (or Cantonal Council) has rejected, by twenty-six votes to fourteen, the appeal of the Roman Catholic priests of Soleure against the law of the canton which makes election by the parish a necessary condition of appointment to future cures.

PRINCE ARTHUR.—A telegram from Copenhagen says that Prince Arthur is expected there for a prolonged stay. Great preparations are being made for his reception, and Court festivities will take place in his honour. The Prince and Princess of Wales will also go to Copenhagen, and the Cesarewitch and Cesarevna are expected on their return from Germany.

THE CORONATION OF KING OSCAR.—King Oscar and his consort, Queen Sophia, were crowned on Friday by the Bishop of Drontheim. A brilliant procession walked to the cathedral, including Prince Arthur of England and Prince Waldemar of Denmark. The ceremony was favoured by splendid weather. Salutes were fired by the German and British fleets in the Roads. An immense crowd thronged the streets, and the greatest enthusiasm prevailed.

M. THIERS, accompanied by M. Casimir-Perier, visited Valenciennes on Friday last. He arrived in the evening and was received at the railway station by an immense crowd. All present took off their hats and shouted, "Long live the Republic; long live M. Thiers." M. Lagrand, Councillor General, then offered congratulations to the late President of the Republic. M. Thiers returned thanks in a few words, and succeeded, though not without difficulty (the telegram says), in escaping from the enthusiasm of the people.

ENGLISH PUBLISHERS IN CANADA.—Mr. George Routledge, the eminent London publisher, is paying a visit to Toronto at present. Two other English publishers are also in the city—Mr. Hodder, of Hodder and Stoughton, and Mr. Nimmo, of Edinburgh. Mr. Galpin, of Messrs. Cassell, Petter, and Galpin, London, has been paying the Toronto book trade a visit also. The presence of these members of the English publishing trade here indicates the growth of the book-market of Canada. —*Toronto Globe, June* 30.

ABYSSINIA.—An English gentleman, Mr. de Cosson, has just arrived in Cairo, and brings interesting news from Abyssinia. In the course of his travels he went to the court of the King Johannes at Ambachara, a day's march from Gondar, and found that the king had just completed the conquest of Abyssinia, having reduced to submission the rebellious governors of Shoa, Amhara, and Godjam. Mr. de Cosson spoke to him on the subject of the slave trade, and succeeded in obtaining from him a written promise not only to suppress the traffic in slaves, but also to emancipate forthwith all slaves in Abyssinia. This promise is expressed in a letter written by the King to Lord Granville, which Mr. de Cosson brings with him.—*Pall Mall Gazette.*

THE SHAH left Paris on Saturday, and reached Geneva on Sunday night. His Majesty was received by M. Ceresole, the President of the Republic, and Dr. Kern, the Swiss Minister in France. After the presentation of the authorities and General Dufour, to whom the Shah is said to have given a particularly cordial welcome, His Majesty, with M. Ceresole, entered the State carriage which was in waiting, drawn by four greys. An immense crowd, estimated at 40,000, thronged the streets, and loudly cheered the Shah. His Majesty drove to the Hotel des Bergues, and in response to the cheers of the people he appeared subsequently on the balcony of the hotel and saluted the crowd. According to the latest reports, the Shah will remain in Geneva until to-morrow, and will not go to Berne. He is expected at Vienna on the 28th.

RIGHT OF AUDIENCE IN CHINA.—The Ministers of England, Russia, America, France, and the Netherlands were received in audience for the first time by the Emperor of China on the 29th of June. The Japanese Ambassador was received first and separately. M. de Vlangati, the Minister of Russia, read an address in French, which was translated into Chinese by Herr Bismarck, the interpreter of the German Legation. Each Minister then deposited his credentials on a table in front of the Emperor, who replied in the Manchu language to the address read by M. de Vlangati, Prince Kung on his knees interpreting His Majesty's answer into Chinese. Eight hundred mandarins, including the princes, were present at the audience. The members of the Tsung Li Yamen (Foreign Board) escorted the Ministers to their chairs. The streets were crowded. Up to the present there has been no notice of the ceremony in the *Pekin Gazette*. Great dissatisfaction has been expressed by the Europeans at the wording of the edict granting the audience.

THE CAPTURE OF KHIVA.—The Berlin correspondent of the *Times* telegraphs:—"The news of the speedy return of General Kaufman is premature. He will first reorganise the administration of the Khanate, and conclude a treaty of peace, giving to Russia the right of occupying a portion of Khivese territory, and will then return, probably in company with the Khan, who is desirous of visiting St. Petersburg. The principal place to be occupied will probably be Kungrad, on the Taldyk branch of the Amou Darya delta, it having been ascertained that the Taldyk branch, by shutting up some of the irrigating canals, can be so deepened as to become easily accessible to the Aral flotilla. The Russian garrison at Kungrad will be in constant and direct communication with the mother country to insure their safety. It is proposed to form those Persian and Afghan slaves who will not return to their respective countries into a special colony, to be settled in the immediate neighbourhood of Kungrad. Many of these slaves, who are variously estimated at from 10,000 to 40,000, are reported to have expressed a wish to remain where they are, but as Russian subjects and under Russian protection. The slaves, being either Shiites or Afghan sectarians, are opposed to the Sunnite Khivese on religious as well as on national grounds. According to another account the Khan of Khiva has signed a convention, by which he undertakes to pay two million roubles to the Russian Government in ten years, as an indemnity.

THE MASSACRE OF ALCOY.—A letter from Madrid gives some terrible details of "The Massacre at Alcoy":—"Alcoy is a town in the province of Alicante, devoted chiefly to manufacturing industries, and in various trades the workmen demanded a large rise in their wages—some say as much as fifty per cent.—and when it was refused, left their work. Their number is estimated at 8,000, and, there being no force in the town sufficient to overawe them, they assumed a very threatening attitude, interfering everywhere with work, and spreading alarm among the peaceful inhabitants, especially those belonging to the well-to-do classes. At last they ventured to insist upon the resignation of the town council and the substitution of a council of their own nomination. This demand the Mayor of Alcoy, Senor Augustin Albora, had the courage to refuse. He seems to have behaved with great gallantry, and, like so many victims of popular excesses, was not one of those enemies of freedom and reform whom the people have some reason to dislike and distrust, but a stanch and liberal Republican. For nearly thirty years he had fought the arduous, well-nigh hopeless battle of the Spanish Republic, and now, in the hour of its hard-won triumph, his reward is to be butchered, with revolting cruelty, in its name. When he refused the demand of the insurgents, they gave him three hours to change his mind. He took possession of the Town-hall, and with a few Civil and National Guards and some friends who offered help, tried to hold it against the mob. The little garrison was soon overpowered, the assailants burst in, and then followed a scene which the minister, who was almost overcome by his emotion, declared it impossible for him to describe, but which has been reported, with little variation, in most of the Madrid journals, so that I see no sufficient reason for witholding my account of it, earnestly as one may hope, against hope, that it may prove exaggerated. It is said that the defenders of the town hall, after being subjected to other horrible insults and injuries, were stripped naked and held up from the balcony in full view of the howling mob below. Their names were called out one by one, and the mob was asked whether it would 'have them dead or alive.' According to the answer, either their heads were cut off and the mutilated bodies thrown down from the balcony, or they were thrown down still alive, the mob below trying to catch them as they fell on bayonets and pikes, and everybody then rushing to assist in despatching what remnants of life were left; or, if too late for this, to further mangle and disfigure the breathless bodies. The women are said to have played a conspicuous part in the massacre, as they did in Paris during the Commune."

Harvest operations have been commenced in the home counties of Middlesex, Surrey, Berks, and Bucks. Wheat and oats are being cut and stacked in the vicinities of Eton, Slough, West Drayton, Staines, Ashford, and elsewhere upon forward soils, but in many places the crops are still green.

THE ZANZIBAR MAIL CONTRACT.—The select committee on this subject settled their report yesterday, after a protracted sitting. The committee will, we believe, state their opinion that the contract of May 8th should not be confirmed; but seeing that the Union Steamship Company has incurred expenses, and has for six months carried out a service the terms of which it only accepted in consideration of other advantages, they will recommend that by offering the service to a rival company, or putting it up to public tender, the Government should afford the Union Steamship Company the opportunity of electing to retain the service on fair and reasonable terms.—*Daily News.*

# Literature.

## *MASSON'S LIFE OF MILTON.—NEW VOLUME.*

Mr. Masson's fresh instalment of his great work is marked by all the ability, care, and spirit of the earlier volumes, but we fear that his intense interest in his subject is leading him to extend the book unduly, and at the same time that in the fulness with which the general history of the period is narrated, there is some danger of the hero being occasionally forgotten. The story of the stirring times of the Commonwealth can hardly be told too often, especially if told by one so thoroughly competent, and at the same time so much in harmony with the principles and aims of the men who were fighting the battle of English freedom, as our author; but even while greatly enjoying the narrative into which he has thrown so much life and reality, we have occasionally doubted whether the connection of Milton himself with some of the events related at full length was so close as to justify the prominence given to them, and whether the individual biography is not to some extent dwarfed by the history. Mr. Masson's idea, however, is that Milton was distinctively a man of the times, and that without understanding the times we cannot have a just idea of the man, who was not only largely moulded by its influence, but who, in many cases, had a much closer association with the events than we are now able to trace. Accepting this view, and waiving any objections that might be urged to this particular feature in the book, we give this volume the same welcome accorded to its predecessors. In these days, when it seems to be the one thought to have all information condensed into the narrowest possible space, and attainable with the least possible trouble, ordinary readers will, of course, think a book of this kind too long, and will begin to ask how any human life can suffice for the attainment even of a fair amount of knowledge, if the biography of one poet is to extend over four or five large octavos, if indeed Mr. Masson's labours can be confined even within those limits. But though the narrative is long, no one who has any taste for historic reading will ever find it dull, and to the student its minuteness and care will make it invaluable. There is, in truth, a marvellous fascination about this period, the really heroic period of our English national life, which is felt by all who can admire the rugged strength, the practical wisdom, the noble independence, and the genuine patriotism by which the men of the Commonwealth were characterised. Theirs was no vulgar type of greatness; it was the greatness derived from a firm faith, a thorough singleness of purpose, a remarkable blending of deep religious sentiment with sound judgment and hearty attachment to the principles of freedom. But for the latter, their piety might easily have degenerated into a severe and persecuting fanaticism; while but for the restraining and sanctifying power of their piety, their recoil from the despotism of Charles might have carried their leaders, as it did the more extravagant of their followers, into license and anarchy such as discredited the French Revolution. The research and labour by which we are enabled to know these men more thoroughly, the gathering up of little incidental notices of them which only the most painstaking industry could discover, and which make us more familiar with them than many more celebrated narratives, the photographic sketches of their characters and life which well-nigh convert them into personal acquaintances, will be appreciated by all who feel the attraction,—and what Englishman does not? of an age which has left so deep a mark on our subsequent history and on our national character.

This volume embraces a period of the highest importance in the History, and is eventful also in Milton's private life. It begins with July, 1643, when the tide of war was running steadily against the Parliament and the prospects of the cause of liberty were at the darkest, and it ends in 1649, when the triumph of the Parliament appeared to be consummated in the death of the King. In the early part of the period, Milton's private griefs would alone have sufficed to prevent him from taking a prominent and active part in national affairs, and his public labours were mainly confined to the unfortunate divorce controversy, but later on, he does noble service, and commands the attention of the whole nation by his marvellous Areopagitica. Alike, therefore, in the historical and the more purely biographical sections, this volume covers an interesting and exciting time.

In the opening chapter we are in the midst of the grave divines of the Westminster Assembly, greatly agitated by the discussions as to Toleration and Liberty of Conscience between the Presbyterians and the few Independent divines, who were maintaining a gallant, and, looked at from our standpoint now, not unsuccessful fight. The whole tone and character of the Assembly were changed, and the supremacy of the Presbyterians assured, in consequence of the Royalist successes in the war. The Parliamentary leaders had been compelled to seek aid from the Scots, and the Scots would have a religious revolution, or they would not give their national help. However, the long discussion on the articles in which the Assembly first occupied itself were abandoned, the few Episcopalians who belonged to it withdrew (with the exception of Dr. Featley, afterwards expelled as a spy), and the acceptance of the Solemn League and Covenant marked the Presbyterian triumph. Mr. Masson points out what is often forgotten, the difference between this document, which powerful as were the effects it produced, was hastily compiled by Alexander Henderson, and the National Covenant of the Scots themselves. He ventures even to say a word on its behalf, despite of its intolerant denunciation of Prelacy, and agreement to employ all means to cast it out root and branch. "Not so very illiberal, "either," is his sentence on it, and he adds, "The illiberality is not to be charged upon this "particular League and Covenant, but upon the "entire British mind of the time, with individual theorists excepted. It belonged to the "Royalists equally with the Parliamentarians, "the only difference being that the objects for "'extirpation' in their policy were and had been "the Calvinism and Presbyterianism that were "now exulting in the power of counter-"extirpation."

This is the true way in which to represent the facts. Nothing is more easy than for either party to rake up charges of intolerance against its opponents and to substantiate them by incontrovertible facts. The truth is, intolerance was the sin of all the Royalists and of the great majority on the opposite side, as the five or seven Independents in the Westminster Assembly found. Among the most useful and instructive portions of the volume is the endeavour to trace the growth of the idea of toleration and the story of the struggle for its assertion. The following passage gives a good general idea of its development:—

"The history of the modern idea of toleration could be written completely only after a larger amount of minute and special research than I am able here to bestow on the subject. Who shall say in the heads of what stray and solitary men, scattered through Europe in the sixteenth century, *nantes rari in gurgite vasto*, some form of the idea, as a purely speculative conception, may have been lodged? Hallam finds it in the 'Utopia' of Sir Thomas More (1480—1535), and in the harangues of the Chancellor l'Hospital of France (1505—1573); and there may have been others. But the history of the idea, as a practical or political notion, lies within a more precise range. Out of what within Europe in the sixteenth and seventeenth centuries was the practical form of the idea bred? Out of pain, out of suffering, out of persecution: not pain inflicted constantly on one and the same section of men, or on any two opposed sections alternately; but pain revolving, pain circulated, pain distributed till the whole round of the compass of sects had felt it in turn, and the only principle of its prevention gradually dawned on the common consciousness! In every persecuted cause, honestly conducted, there was a throe towards the birth of this great principle. Every persecuted cause claimed at least a toleration for itself from the established power; and so, by a kind of accumulation, the cause that had been last persecuted had more of a tendency to toleration in it, and became practically more tolerant, than the others. This, I think, might be proved. The Church of England was more tolerant than the Church of Rome, and Scottish Presbyterianism or Scottish Puritanism was more tolerant (though the reverse is usually asserted) than the Church of England prior to 1640. Not to the Church of England, however, nor to Scottish Presbyterianism, nor to English Puritanism at large, does the honour of the first perception of the full principle of liberty of conscience, and its first assertion in English speech, belong. That honour has to be assigned, I believe, to the Independents generally, and to the Baptists in particular."

To the Presbyterians who ruled in the Assembly the very thought of it was gall and wormwood. They could endure the brethren with whom they met in the Jerusalem Chamber—men of piety, ability, and character, whom, despite the extreme principles they held, they could not but respect, and if they had had to deal only with their elaborate and learned reasonings would have endeavoured to confute them, not greatly disliking the war of words in which, of course, they held that they were always victorious. But it was the great body of sectaries lying beyond, men with all sorts of theories and speculations, Anabaptists, Antinomians, Familists, Seekers, Chiliasts, Divorcers, Arians, Socinians, Soul-sleepers, and we know not what besides, who hung on the skirts of the Congregationalists, and who would profit by the toleration they preached, of whom they were afraid. Mr. Masson has given us a curious and elaborate list of these sects and their opinions, together with a summary of the heresies taught by them as set forth in the *Grangræna* of Edwards and other Presbyterian writings, which shows, at least, as he suggests, that the heresy of this age has not much to boast of in the way of novelty. It was, perhaps not wonderful that the grave old Presbyterians, who had not learned what so many are slow to learn still, the self-defending power of the truth, should be alarmed at these surprising developments. It is easy for us, looking back from our vantage-ground, to see that these were but an ebullition of the fierce excitement of the time which must soon die out, and all the sooner if there was no violent attempt to repress it. But it was a much more difficult thing for those who were in the midst of the disorder to take such calm and philosophical views, and especially was it so for men who had been trained in a belief in the right of putting down error. In their view, Congregationalism, as laying down the principle of liberty, was answerable for all that grew out of it, and their groanings and lamentations over its progress would be ludicrous if they were not so intensely sincere. Here is the account of the sufferings of Baillie, one of the Scottish Commissioners:—

"Throughout the first half of 1644, therefore, we are to think of the Presbyterian majority in the Westminster Assembly as not only fighting against the Independency or Congregationalism proper which was represented within the walls of the Assembly by men whom they could not but respect, though complaining of their obstinacy, but also bent on saving England from that more lax or general Independency, nameable as army Independency, which they saw rife through the land, and which included toleration not merely of Congregationalism, but also of Anabaptism, Antinomianism, and other nondescript heresies. Baillie's groanings in spirit over the multiplication of the sectaries, and the growth of the toleration notion, are positively affecting. 'Sundry officers and soldiers in the army,' he writes, April 2, 'has fallen from their way [*i.e.* from Independency proper] to Antinomianism and Anabaptism.' Again, later in the same month, 'The number and evil humour of the Antinomians and Anabaptists doth increase'; and more fully, on the 19th, 'They [the Independents] over all the land are making up a faction to their own way, the far most part whereof is fallen off to Anabaptism and Antinomianism: sundry also to worse, if worse needs be—the mortality of the soul, the denial of angels and devils; and cast off all sacraments; and many blasphemous things. All these are from New England.' By May 9 he had begun to despair of the English altogether: 'The humour of this people is very various and inclinable to singularities, to differ from all the world, and one from another, and shortly from themselves: no people had so much need of a Presbytery.' According to Baillie, it was precisely owing to the absence of a well-organised Presbyterian system in England that all those wild growths of opinion had been possible; and, while they increased the difficulty of establishing Presbyterianism in England, they were the best demonstration of its necessity. Therefore, he would not despair."

Baillie had much less of liberality than his colleague Alexander Henderson, to whom Mr. Masson does no more than justice when he speaks of him as "one of the ablest and best "man of his age in Britain, and the greatest, the "wisest, and the most liberal of the Scottish "Presbyterians." He has seldom had his proper place assigned him in the history of the period, but the author of the celebrated document, which served as the bond of union between the Scotch and English that prepared the way for the first victory of the Parliament, and the chief adviser of the Presbyterian party during the anxious controversies of the Assembly, could not be an inferior man. We are glad to find that his real worth is appreciated and set forth by Mr. Masson. But we must pause here for the present and return shortly to the account of Milton's personal history.

* *The Life of John Milton: narrated in connection with the Political, Ecclesiastical, and Literary History of his Time.* By DAVID MASSON, M.A., LL.D., Professor of Rhetoric and English Literature in the University of Edinburgh. Vol. III. (London: Macmillan and Co. 1873.)

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## *"THE OLD FAITH AND THE NEW."**

"Most musical, most melancholy bird," says Coleridge of the nightingale; "most able but most melancholy book," say we of David Strauss's latest work. It is so clear, so cold, with so little of emotion, and no reserves whatever. The sceptical mind has here become dogmatic: extremes have met. Strauss's pitiless logic has not only made an end of God, but properly of the best instincts of the human heart. What matters it that humanity, from the first days on till now, has mourned like an outcast, aspired and yearned for some kind of communion with the Divine; that it has quenched ever-renewed regrets and despairs over the haunting hopelessness of earthly good, in the triumphant hope of a calm eternity—that martyrs have died, and humanity has endorsed their claim to a glorious name, rather

* *The Old Faith and the New: a Confession.* By DAVID FREIDRIECH STRAUSS. Authorised translation from the sixth edition. By MATHILDE BLIND. (Asher and Co.)

than give up their faith in a blissful future, their's—Strauss lays an argument like a heavy tombstone on the grave of all, and the world becomes a vast machine, in which laws are omnipotent, and duties have but the shadow of a sanction. We do not know whether it has been observed before that with religion in the Straussian scheme, morality must go also—that if analogy is to hold, as Strauss is fond of pointing his argument by analogy—the foundation for morality vanishes amid endless and necessary successions, and man becomes but a great link in an iron chain of cause and effect which so absorbs his personality as to leave him no responsibility whatever. It is odd to find so stern a logician intent on supplying impulses in place of those he so ruthlessly takes away. In place of the ineffable hopes of a blessed future which Christianity holds out to those who act faithfully amid the trials of life, Strauss tells us that if we duly culture ourselves, we shall enjoy all that is beautiful, delightful, here on this earth. It is not in scorn—but it does read somewhat like sarcasm on his own position—that by way of Apocalypse we have in this book an apotheosis of Goethe and Schiller. To have made the book complete, and to have given it the stronger taste for English readers, the translator should have been just to herself and her master by furnishing *her* deification of Byron and Swinburne. These and such as these are the true prophets of nations—the glory of this nineteenth century discovery of reason is that poetry and music are the divine Saviours of men. We had thought Greece and Rome might have come in with their reply and their reproof; for at the moment when art and poetry blossomed to their crowning flower, life was most degraded and miserable.

Strauss divides his book into five parts. In the first he asks and answers the question—Are we Christians? next he inquires, Have we any Religion? Next, he makes clear what is "our Conception of the Universe"; and then considers "What is our Rule of Life"; following up with what we have referred to as appendix, apocalypse, or Straussian application of the whole—the ground of humanity's faith for the future. The first question is answered in brief and after some very clear and subtle reasoning, in which much in the ordinarily received ideas of Jesus Christ is proved, as Strauss would hold, to be purely mythical and pruned away, thus:—"My "conviction is, apart from all subterfuges, if we "will adopt the yea, yea, and the nay, nay, in "short if we will speak as honest and upright "men—we must confess we are no longer Chris-"tians." We may admire the honesty of the utterance, yet feel sincerely sorry for the utterer. As to our having a religion that depends wholly on how it is put. You may say we worship an impersonal God—the God of the pantheist, if you choose; or, if you choose to consider or to say that we have no God, we will not quarrel with you. It is a sort of philosophic indifference, this, coming near to Pyrrhonism, from which alone it is saved by a concern to re-erect a moral basis of some kind. The world is a mere piece of evolution, as is established with care under the third head; but still certain ethical elements remain, or rather we should say have evolved themselves; so that, viewed as these must be from the outside, Strauss' conscience is strictly political, or at best social; so that we are not surprised to find his "Ethic" very soon vanish in mere State considerations, as some streams sink and disappear in deserts. When the savour departs out of a nation's life, we do not see how it can be renewed for individuals if it has been lost by the very social action which evolved it.

And here we come on a peculiar puzzle. Having by his rigid logic reduced all nature to fixed and unvarying laws, and refused to give quarter to mystery proper, even in the transcendental region of religion, he yet turns back upon mystery to explain (as indeed, furnishing the only reasonable explanation) an ordinary political phenomenon. Listen:—

> "The Swiss Constitution, not to mention that of the different cantons, is, as compared with that of England, as a windmill to a steam-engine. . . . There is something enigmatic, nay, seemingly absurd in monarchy; but just in this consists the mystery of its superiority. *Every mystery appears absurd; and yet nothing profound, whether in life, or the arts, or in the state, is devoid of mystery.*"

It is odd that this necessary element of mystery which is allowed to give an aspect of absurdity to things, should have had so little range allowed to it by Strauss in his consideration of the profoundest history that has ever been transacted on this earth! But we need not wonder that "property is an indispensable basis "of morality" after this.

What is borne in upon us at once by this book, in spite of its occasional originality, is the thought how little that is new in essentials, Strauss has been able to bring to the argument. Hume, Feuerbach, and others have said nearly all that is said here; and the one prevailing answer to much of it is that certain radical instincts of the human heart find what answers to them in Christ; and, transcendentally, there is and can be here no universal self-deception any more than in the case of other instincts which justify themselves in their actions and their objects without reasoning. But we should not omit to say that there is much force in many of Strauss's remarks on the inconsistencies of Christians in their worldliness, &c.

Several instances of very remarkable contradiction and inconsistency we have noted. One is the manner in which Strauss disposes of Goethe for professing to see in the analogy of nature a ground for believing in the continuance of his activity in another state of being—one of the noblest utterances of that great but half-heathen mind. Strauss tries to refute this by reference to the wasted seeds and germs of nature:—

> "Nature, that of fifty seeds
> So often brings but one to bear:"

but, then, he elsewhere founds a very important argument on the analogy that nothing is lost to the great Whole, whatever appearances may say, but only issues forth in new forms on its endless share in the work of the Universe. As the distinction between mind and matter seems to be implicitly denied, then this would only force home the analogy the more effectively in favour of Goethe's idea.

## Obituary.

### DEATH OF LORD WESTBURY.

The death of Lord Westbury took place at 75, Lancaster-gate, on Sunday, the 20th inst. His lordship was born the 30th of June, 1800, and was the eldest son of the late Richard Bethell, M.D., of Bristol, and was educated at Wadham College, Oxford, where he graduated in 1818 first-class in classics and second-class in mathematics, and two years later took his degree of Master of Arts. Nearly fifty years ago he was called to the bar at the Middle Temple, in November, 1823, and after taking silk in 1840, led the Equity Bar for many years. In Parliament he represented first the Liberals of Aylesbury, and afterwards Wolverhampton. He was made Solicitor-General in 1852 and was knighted; was twice Attorney-General, and was made Lord Chancellor in June, 1861, under the title of Baron Westbury, of Westbury, in the county of Wilts, and presided over the House of Lords till 1865, when he resigned. His lordship has been busily engaged during the past twelve months as arbitrator under the European Assurance Society Arbitration Act of 1872, and has in that short time heard and decided many of the principal points brought before him. His decisions have given great satisfaction to the policy-holders, especially his interpretation of the novation question, and the decisive way in which he has dealt with attempted fraudulent transfers of shares. At the last sitting his lordship was so unwell as to require to be supported on his couch on pillows, and since that time he has suffered acutely from inflammation of the upper vertebræ, and latterly from a cerebral disease. Lord Westbury was twice married, first in 1825 to Ellinor Mary, daughter of Mr. Robert Abraham; and secondly, on the 27th of January last, to Eleanor Margaret, third daughter of the late Mr. Henry Tennant, of Lincoln's-inn.

### DEATH OF THE BISHOP OF WINCHESTER.

We regret to announce the death, as the result of an accident, of the Right Rev. Samuel Wilberforce, Bishop of Winchester. The circumstances of the sad event were these:—On Saturday the bishop, accompanied by Lord Granville, left London by the South-Western Railway, with the intention of paying a short visit to the Hon. Edward Frederick Leveson-Gower, of Holmbury, near Dorking, where Mr. Gladstone had arrived to meet them. At Leatherhead they were met by a groom with horses. The bishop mounted one which, on account of its quietness, was a special favourite of Lord Granville's. The distance of Holmbury from Leatherhead is about seven miles. After passing the Burford Bridge Hotel they left the high road, and leaving Dorking in the valley, made their way over Ranmoor Common. From this point they pursued the bridle road towards Leith Hill. Beyond the Ackhurst Downs Lord Granville, being very familiar with this part of the country, led the way down the hill towards Abinger, and arrived on a piece of moorland locally known as "Evershed's Rough." A wagon road here being very full of ruts, they left it for the turf, which is very light and springy, but is not good galloping ground. The bishop and Lord Granville were in conversation when the bishop's horse stumbled, it is believed over a stone, and threw its rider on his head. Death appears to have been instantaneous, as the bishop fell on his head, and, turning completely over, dislocated his neck. The body was conveyed to Abinger Hall, the seat of Mr. Farrer, the secretary of the Board of Trade. Expresses were sent to Dorking and Shere for medical aid, and Dr. Clark and Mr. Furnival were soon on the spot, but the bishop was beyond all assistance. From the moment he fell he showed no signs of life. His hat was completely crushed in, but on the body there were no marks whatever, though the following morning there was a slight extravasation of blood under the left ear. The face was as placid as in life.

The late bishop was born at Broomefield House, Clapham-common, on the 7th of September, 1805; he had not, therefore, completed his sixty-eighth year at the time of his death. He was the third son of William Wilberforce, celebrated for the share he had in the abolition of the Slave Trade, and the author of the "Practical View of Christianity." He was consecrated Bishop of Oxford in 1845, and translated to Winchester in 1869 on the resignation of the venerable Bishop Sumner, who survives his successor in the see. It may be of interest to put on record here that Bishop Wilberforce's latest public utterance, so far as is known, was his speech in the House of Lords last week, in reply to Lord Oranmore's accusation of complicity with the Ritualists, which he closed with the words, "I hate and abhor the attempt to Romanise the Church of England, and I will never hear any one make such a charge without telling him to his face that he is guilty of gross misrepresentation."

### DEATH OF MR. LEWIS TAPPAN.

The death of Mr. Lewis Tappan, at his late residence in Brooklyn, at the ripe age of eighty-five years, which took place on the 21st of June, removes one whose name has become historical in connection with the anti-slavery struggle now so happily terminated by the complete removal of this blot on American institutions. "Firm in his own convictions," says the New York *Evangelist*, "clear and resolute in purpose, he was a man who never waited to know the decision of wavering public opinion before he determined on his own course. Right or wrong that course might be in the judgment of others, but loyalty to his own sense of right was paramount with him to all else." Mr. Tappan started in life as a Unitarian; editorially connected with the *Christian Register*, "the right hand man" of Dr. Channing, and looked up to with the highest respect as a prominent layman of the denomination, he devoted time and thought to the study of the controversy which had been conducted with much ability by Drs. Woods and Ware, and, renouncing Unitarianism, became an active, earnest, orthodox Congregationalist. While in Boston his philanthropic sympathies were interested in the subject of prison reform. In 1830, he removed to New York, where his religious activity found full scope. On the commencement of the anti-slavery agitation he threw himself, heart and soul, into the advocacy of the cause of the oppressed. His labours in this sphere of reform were arduous, unremitting, noble. Governor Baldwin, of Connecticut, not only expressed his surprise at Mr. Tappan's familiarity with legal lore, as connected with questions of slavery; but stated that, but for his sagacity and energy, the negroes of the Amistad would have been sent back into slavery. On his becoming dissatisfied with the record of the American Board on the subject of slavery, he united with others to organise the American Missionary Association. During the civil war he issued a pamphlet on its "Cause and Remedy." A searching tract which he published, "Is it right to be rich?" gives a key to his life, which was one of devotion to the good of others. He was on principle a liberal giver.

The funeral services were held in Plymouth Church, Brooklyn, when the Rev. Henry Ward Beecher paid a noble tribute to the memory of the departed. After referring to the perils which had to be braved by the advocates of liberty when the anti-slavery cause was in its infancy, Mr. Beecher said:—"It was in such a time as this that our brother Lewis Tappan lived—living as a fireball that threw sparks from every side, that never burnt out, and only burned those who touched it; and his record is in the churches—his record is contained in the history of the race for whom he gave his life. In his ennobled work in a more humble manner he followed the footsteps of his great Master. When the crisis came, like many men in that dark time, our brother gave his life and fortune for the elevation of his inferiors and the outcasts who could not speak for themselves. It pleased God to prolong his life until the great conflict was brought on by which, through revolution and blood, the accursed slave system was destroyed. I remember well the joy with which he watched the progress of affairs, with almost the spirit of a prophet. I remember the time of his quiet exultation, and yet the firm faith with which he looked forward to the consummation. It indeed pleased God to permit him to witness this victory, and then afterwards to see the high settlement of all our country's difficulties, and he died in a good old age in his own household, seeing the land for which he had laboured and prayed and suffered, set free absolutely from slavery, and seeing the indeed royal change in the prejudices of our people, by which they had begun to accept the coloured people as brethren. He lived to witness them riding in public vehicles, sitting unrebuked in public places of instruction, and walking peaceably in vicinities where they had never before been free from annoyance, and to behold the complete success of the greatest revolution that ever passed over the history of the human mind. To the very last, from the beginning to the end, his interest not simply in the success of this cause, but also in the whole cause of religion, never abated; and yet while his exertions did not remit except so far as his infirmities interfered with his more active duties, he grew sweeter, deeper, and richer in his spiritual development, and ripened daily in heart. Many of the asperities of his early life were sweetened,

softened, and refined, and his old age was beautiful to men and to children. He had 'fought a good fight,' without once lying down, without softening in principle, without a compromise for men who would not maintain the faith; and if any man can say, 'I have kept the faith'—the faith of his life—I think that man was our brother Lewis Tappan, to the very end."

## Miscellaneous.

HAIR DYE.—Miss Angelina Brown has presented herself at the Clerkenwell Police-court as a sad example of over-confidence in the virtues of hair-dye. A compound which she had purchased in the hope of getting her brown locks transformed into the fashionable golden colour has given them an unenviable sandy hue, and, worse still, is burning them out by handfuls. Miss Brown was referred to a solicitor.

THE TICHBORNE TRIAL was resumed on Monday morning; and Dr. Kenealy would have opened for the defence, but one of the jurymen fainted away. On his recovery he was anxious to come back, but medical opinion was against his doing so. The court accordingly adjourned. Yesterday the juryman had recovered, and the case proceeded. Sundry technical difficulties having been overruled, Dr. Kenealy began his speech for the defence, which was not concluded when the court rose.

THE PRICE OF COAL.—It seems to be admitted on all hands, says the *Newcastle Chronicle*, that a few weeks more will see a substantial reduction in the price of coal and coke. Although somewhat slow, the downward tendency of prices is sure and steady. One large firm in this district closed a contract a few days ago for 5,000 tons of coal at 14s. 6d., while 20s. 6d. was being paid for the same quality of coal six months ago. The London coal market on Friday was very much depressed by a large arrival of ships, and for best house coals a further reduction of 2s. per ton was submitted to. The merchants' price for best Wallsend then and on Monday was 37s.

THE PARLIAMENTARY COMMITTEE ON BIRDS.—Tricks of the bird trade were disclosed in the evidence of an old bird-catcher before the select committee on Friday. Hen birds are painted up like cocks, and sold in the street to lovers of bargains. The same witness bore testimony to the great diminution in the number of goldfinches and linnets within the last twelve years. In the course of the examination the chairman asked:—Is it true that a bird let out of a net is likely to warn the other birds?—Yes, sir; and that is the reason why we kill the hens when we take them. The chairman: Why do you kill the hens?—Because they go out and warn the cocks. The chairman: Have you ever seen that?—Yes, sir, repeatedly.

ACTION AGAINST FATHER IGNATIUS.—A petition was presented on Friday morning before Vice-Chancellor Malins at the Chancery Court, on behalf of a young gentleman named Todd, sixteen years of age, who had been made a ward of the court, to restrain the Rev. Joseph Leycester Lyne (Father Ignatius) from allowing the petitioner to take any oath to follow a monastic life, either temporarily or permanently. The young man left his father's house on June 4, and went to Llanthorn Abbey, Monmouthshire, where he still remains, and Father Ignatius refused to give him up to his friends on their application. His honour granted the injunction, and ordered the Rev. Joseph Lyne to produce the lad in court on Tuesday. Yesterday, however, the father did not put in an appearance, and the vice-chancellor said he was mistaken if he thought he could set the court at defiance. But in compliance with the suggestion of plaintiff's counsel, he postponed the order for Mr. Lyne's arrest till Friday.

THE TEA FLEET.—The tea race between the new steamer Venetia, of the Peninsular and Oriental Company's fleet, and Messrs. Alfred Holt and Company's steamer, the Agamemnon, which has just been concluded, is, perhaps (the *Liverpool Post* remarks), the closest on record. The Venetia, instead of being devoted by the Peninsular and Oriental Company to carry Her Majesty's mails, was sent out to bring home the new teas. The Agamemnon had had new boilers put into her a few months ago, and it was, therefore, an opportunity for a good trial of strength. The Agamemnon left Woosung seven hours after the Venetia, and on her arrival at Port Said had gained just one hour on the Venetia. Between Port Said and the Downs she lost two hours, as both vessels arrived in the Downs on Saturday last—the Agamemnon eight hours after the Venetia. The Agamemnon therefore lost one hour in a passage occupying forty-six days. The rate of freight by each ship was 5*l.* per ton, and either vessel was to have a bonus of 2*l.* per ton extra if she beat her rival by seven days. Neither is, therefore, entitled to the bonus.

Mr. JOSEPH ARCH addressed a great meeting of labourers at an open-air tea-meeting near Newbury on Friday. Eight long tables were set out in a meadow, and half a ton of cake was provided for the guests. Mr. Arch said he was perfectly aware of the difficulties experienced by farmers from the want of security for their capital. He learned from the papers that 400 farmers in England were on the verge of bankruptcy, and as many more were only existing by the goodwill of their landlords; and, if that were true, the agriculturists of England were the most insecure of any industrial class. How could this be rectified? Partly by tenant-right; but, judging from the treatment of the bill introduced into the House of Commons by Mr. Howard and Mr. Read, it would be a long day before their capital was protected as it should be. They would never get it until the labourers had the franchise and farmers had pluck enough to get into Parliament to represent their own interest. Mr. Arch spoke of his coming visit to America, and said if he found that the American farmers wanted both sides of the bargain, and that the crows were as black in the United States as here, he should advise his friends to stay at home.

EAST STAFFORDSHIRE ELECTION.—At the public meeting held at Walsall on Friday, Mr. John Jaffray, proprietor of the *Birmingham Daily Post*, was unanimously chosen as the Liberal candidate. In his address issued, Mr. Jaffray avows himself in favour of an extension of household suffrage to county constituencies, advocates a more equitable distribution of members as an essential part of the franchise, will support any well-considered and equitable bill for arranging the relations between landlord and tenants that will ensure protection to the just interests of the farmers, and will advocate every measure of a practical kind for securing perfect religious equality. He declares himself opposed to the policy of the Ministry on the education question, and will vote for the repeal of the 25th clause, and for rendering the establishment of school boards and exercise of compulsion universal. Finally, Mr. Jaffray pledges himself to support a policy of real economy, to relieve the present heavy burden of taxation. In the course of his speech at the meeting referred to, Mr. Jaffray said that the representatives of the Nonconformists had not asked from him a pledge in regard to the question of disestablishment, which, however, he believed, would, at no very distant date, come prominently before the country. Mr. Jaffray's return is regarded as certain, for it is a Liberal constituency, and the party are thoroughly united. The Conservatives held a private meeting at Lichfield on Friday, and decided to bring forward Mr. Samuel Henry Allsopp, eldest son of Mr. Allsopp, of Burton-on-Trent.

THE DUKE OF EDINBURGH'S MARRIAGE.—The *Gazette* notifies that Her Majesty, at a council on Friday, declared her consent to a contract of matrimony between the Duke of Edinburgh and the Grand Duchess Marie Alexandrovna of Russia. The probability is, therefore, that a proposal somewhat similar to that which was made when the Queen's eldest child was married fifteen years ago will be laid before the House of Commons next session, and that the keepers of the public purse will be asked to give a dowry of 50,000*l.* down and 8,000*l.* a year to the Grand Duchess, and to increase the Duke's income by 5,000*l.* a year. The bride has 50,000*l.* a year in her own right. The Grand Duchess is the only daughter of the Emperor Alexander II. of Russia, by his Empress, Maria, daughter of the late Grand Duke Ludwig II. of Hesse-Darmstadt. According to the *Statesman's Year Book*, the Grand Duchess is in her 20th year, having been born on the 17th (or according to the old style of Russian calculation, the 5th) of October, 1853. The Prince of Wales, in October, 1863, on behalf of himself and his descendants, formally resigned and renounced in favour of his younger brother the Duke of Edinburgh, all right and claim to the Dukedom of Coburg and Gotha, to which he became heir presumptive and next in line of succession on the death of his father, the late Prince Consort, the Duke Ernest having no children. The Duke of Edinburgh is not staying at the Castle at Jugenheim, near Darmstadt, but has hired a villa in the village, which is gaily decorated with flags and festoons of evergreens. The marriage will, it is said, take place at St. Petersburg in March.

## Gleanings.

A royal sturgeon, seven feet long and 170lbs. in weight, was caught in the Tay on Tuesday, near Perth.

Mr. Bright is said to have declared that he had read "Paradise Regained," of which he spoke in rapturous terms, no fewer than twenty times.

It is estimated that over one hundred young ladies are at present studying law in the United States.

Mr. Serjeant Simon is said to have begun a speech on the Judicature Bill with the assertion that "he could not keep silence without saying a few words." The House exploded with laughter.

"You havn't put on a clean shirt to-day," said an American captain to his corporal; "you never saw me without a clean shirt on parade, when I was corporal." "True, captain; but then your mother was a washerwoman?"

Godpapa (who was a little remiss at the christening): "Well, my boy, you know your catechism, I suppose?" Yes! Well, what did your godfathers do then for you?" Smart Child: "Why, one of 'em gave me a silver mug, and t'other gave me nothing."

"There are people," said a gentleman to a friend, "who never see an afflicted person but they pray to heaven to be delivered from such a terror. Now, I never see a blind man but what I pray to be deaf." "Why?"—"Because I am conscious that he is going to play a clarionet or a hand-organ to me."

A maiden lady, not remarkable for either youth, beauty, or good temper, came for advice to Mr. Arnold, as to how she could get rid of a troublesome suitor. "Oh, marry, marry him," was the advice. "Nay, I had rather see him hanged first." "No, madam, marry him, as I said to you, and I'll assure you he will not be long before he hangs himself."

The travelling train of the Empress of Russia is perhaps the most complete and luxurious in the world, and is indeed a house upon wheels. It consists of eight saloon carriages and offices, connected by covered passages, and is divided into dining and drawing-rooms, bedrooms and kitchens. The dining-room has large oval windows, which give uninterrupted views over the country through which the train passes; the drawing-room is an elegant apartment, prettily furnished; and the bedrooms might be those of a comfortable house. The beds are seemingly of the ordinary kind, but are in reality hammocks, which enable their occupants to sleep without sustaining any annoyance from the vibration of the train. Of course such an establishment would not be complete without servants, and to the train are attached domestics of all kinds, from butlers to engine-drivers and porters. To the train, however, is attached a sad souvenir; it formerly belonged to Napoleon III., and was used by him for his Lyons journeys, though it would be difficult to recognise it as the same, so completely has it been reconstructed and improved.—*Leeds Mercury.*

THE FARMER AND THE BAROMETER.—A story is told of a farmer who, having bought his first barometer, was more puzzled than instructed by its movements. When the sky was overcast and the rain falling in torrents the index-hand pointed to "set fair." Losing all patience, he took the instrument into the open air, and exclaimed, "Now, will you not believe your own eyes?"

THE CUCKOO AND THE GOOSEBERRY CATERPILLAR.—About three weeks ago many gooseberry bushes in the kitchen garden here were much infested with the caterpillar peculiar to the gooseberry. When the men were not about, and on Sundays, some cuckoos were observed every day on the bushes feeding on the caterpillars, which they thinned off considerably in a week or two. I had them disturbed as little as possible, and sometimes as many as four or five at a time were seen enjoying their feast. The cuckoo, from this habit of feeding on caterpillars, has, I think, a strong claim to be put on the schedule of the Birds' Protection Bill.—*Garden Correspondent.*

AN IRISHMAN'S RETORT.—A gentleman dressed in the height of fashion, and who had arrived from the north at the Great Northern terminus at King's Cross, rushed up to the luggage van, and in a peremptory manner demanded that his luggage should be given in preference to that of all other passengers. His manner was somewhat offensive, and when informed by a plainly-clad but humorous-looking son of the Emerald Isle that he must have patience and wait his turn, he turned upon his adviser with, "Sir, you're an ass!" The honest Irishman gazed at him in an instant, and then replied, "And you, sir, are an ape; and what a pity it is that when we two were made bastes that ye wasn't made an illiphant, so that ye could have yer trunk under yer nose all the time."

## Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

### BIRTHS.

MIRAMS.—April 23, at Dunedin, New Zealand, the wife of Mr. Wm. Mirams, clerk, of a daughter.

BUTLER.—July 16, at Highland House, Camden-road, N., the wife of Isaac Butler, of a daughter.

CARLISLE.—July 18, at Southampton, the wife of the Rev. Hy. Hermann Carlisle, of a daughter.

GOWARD.—July 21, at Market Harborough, the wife of T. G. Goward, of a daughter.

### MARRIAGES.

BUMSTED—SOUTHGATE.—July 16, at the Clapham Congregational Church, by the Rev. J. Guinness Rogers, B.A., David Alexander, younger son of David Bumsted, Esq., of Larkhall Rise, Clapham, to Catharine, daughter of John Southgate, Esq., of Streatham Hill. No cards.

McLAURIN—SOMMERVILLE.—July 17, at the Presbyterian Church, River-terrace, London, by the Rev. Thain Davidson, Dr. McLaurin, of Caledonian-road, to Isabel M., daughter of James Sommerville, Esq., of 3, Regent Park-square, Glasgow.

BROWN—BURRELL.—July 17, at Hare-court Chapel, Canonbury, by the Rev. Dr. Raleigh, James Brown, of Glasgow, to Elizabeth, eldest daughter of the late Richard Burrell, of London.

TOOMER—TOOMER.—July 18, at the Congregational Church, Newbury, by the Rev. E. W. Shalders, B.A., Samuel George Tyndale Toomer, of Elgin, N.B., to Sarah Ann, youngest daughter of Samuel Neville Toomer, Newbury.

### DEATHS.

ENGLAND.—June 28, at Knottingley, much respected, Mr. Francis England, aged 73. Friends will please accept this intimation.

PRENTICE.—July 21, at Abbot's Hall, Stowmarket, aged 75 years, Eliza Tailer, the beloved wife of William Prentice.

MULLENS.—July 22, in his 13th year, Frederick William, youngest son of Mr. Richard Mullens, of 22, Compton-terrace, Highbury, and 68, Cheapside.

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Manufactory, Bermondsey, London.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

# Markets.

CORN EXCHANGE, MARK LANE, Monday, July 21.

Of English wheat the fresh supplies were very small, and found buyers at the prices of Monday last. Of foreign wheat the arrivals were liberal for to-day's market, and the trade has been quiet under the influence of fine weather. The business doing was in most cases at last week's rates. Flour remains at previous prices, in slow request. Peas, beans, and Indian corn were fully as dear. Barley maintained last week's prices. Of oats we had free arrivals. The heavy qualities are unaltered in prices. Russian sorts have recovered 3d. to 6d. from the recent decline. Cargoes at the ports of call are unchanged in values from last week.

CURRENT PRICES.

| | Per Qr. s. | s. |
|---|---|---|
| WHEAT— | | |
| Essex and Kent, red | 59 | 64 |
| Ditto new | 51 | 56 |
| White | 60 | 68 |
| „ new | 51 | 56 |
| Foreign red | 57 | 60 |
| „ white | 63 | 64 |
| BARLEY— | | |
| English malting | 32 | 37 |
| Chevalier | — | — |
| Distilling | 34 | 40 |
| Foreign | 34 | 36 |
| MALT— | | |
| Pale | 66 | 74 |
| Chevalier | — | — |
| Brown | 55 | 60 |
| BEANS— | | |
| Ticks | 33 | 37 |
| Harrow | 35 | 39 |
| Pigeon | 41 | 48 |
| Egyptian | 37 | 39 |
| PEAS— | | |
| Grey | 34 | 37 |
| Maple | 37 | 42 |
| White | 37 | 41 |
| Boilers | 37 | 41 |
| Foreign | 37 | 40 |
| RYE— | 36 | 38 |
| OATS— | | |
| English feed | 22 | 30 |
| „ potato | 28 | 34 |
| Scotch feed | — | — |
| „ potato | — | — |
| Irish Black | 21 | 22 |
| „ White | 20 | 27 |
| Foreign feed | 19 | 23 |
| FLOUR— | | |
| Town made | 47 | 55 |
| Best country households | 43 | 47 |
| Norfolk & Suffolk | 36 | 43 |

METROPOLITAN CATTLE MARKET, Monday, July 21.—The total imports of foreign stock into London last week amounted to 15,224 head. In the corresponding week in 1872 we received 24,915; in 1871, 16,532; in 1870, 10,171; in 1869, 10,828; and in 1868, 10,728 head. Owing to the hot weather and to the large supplies offering, the cattle trade has been much depressed to-day, and prices have experienced a decided reduction. From our own grazing districts the receipts have been good, and the Lincolnshire stock has come to hand in good condition. Throughout the market has been heavy. Prime breeds have fallen 2d. to 4d., and medium and inferior fully 4d. per 8 lbs., the top quotations for the best Scots and Shorthorns being 6s. to 6s. 2d. per 8 lbs. From Norfolk and Suffolk, we have received about 600, from Lincolnshire, Leicestershire, and Northamptonshire, about 1,500, from other parts of England about 250, and from Ireland about 50 head. The foreign part of the market has been well supplied. From Tonning there have been about 1,500 head. About 360 Spanish, 120 Dutch, 30 Gothenburg, and 10 Christiana have also been offered. In all breeds sales have progressed slowly at about 4d. per 8lbs. less money. With sheep the market has been heavily supplied. The demand has ruled dull at quite 4d. per 8lbs. decline; in fact, inferior breeds were only saleable at about nominal prices. The best Devons and half-breds have been disposed of at 6s. to 6s. 2d. per 8lbs. Lambs have been in limited request, and the price has fallen to 7s. to 8s. per 8lbs. Lambs have been in limited request, and the price has fallen to 7s. to 8s. per 8lbs. Calves have been in moderate supply, and with a dull market prices have been decidedly better. Pigs have been nominal in value.

Per 8lbs., to sink the offal.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inf. coarse beasts | 4 | 6 to | 5 | 0 | Pr. coarse wooled | 5 | 8 | 6 | 0 |
| Second quality | 5 | 2 | 5 | 6 | Prime Southdown | 6 | 0 | 6 | 2 |
| Prime large oxen | 5 | 8 | 6 | 0 | Lge. coarse calves | 4 | 0 | 4 | 8 |
| Prime Scots | 6 | 0 | 6 | 2 | Prime small | 5 | 0 | 5 | 10 |
| Coarse inf. sheep | 4 | 8 | 5 | 2 | Large hogs | 4 | 0 | 4 | 4 |
| Second quality | 5 | 4 | 5 | 8 | Neat sm. porkers | 4 | 8 | 5 | 0 |

Lamb, 7s. 0d. to 8s. 6d.

METROPOLITAN MEAT MARKET, Monday, July 21.—The supplies of meat offering were short, but fully adequate to the demand, and prices generally receded slightly.

Per 8lbs. by the carcase.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inferior beef | 3 | 0 to | 4 | 0 | Inferior Mutton | 4 | 0 to | 4 | 8 |
| Middling do. | 4 | 0 | 4 | 10 | Middling do. | 4 | 8 | 5 | 4 |
| Prime large do. | 5 | 0 | 5 | 8 | Prime do. | 5 | 6 | 6 | 0 |
| Prime small do. | 5 | 6 | 5 | 10 | Large pork | 4 | 0 | 4 | 4 |
| Veal | 5 | 0 | 5 | 8 | Small do. | 4 | 6 | 5 | 4 |

Lamb, 6s. 0d. to 6s. 8d.

PROVISIONS, Monday, July 21.—The arrivals last week from Ireland were 962 firkins butter, and 3,159 bales bacon; and from foreign ports 26,250 packages butter, and 2273 bales and 121 boxes bacon. The supplies of foreign butter continue good, but the demand has been fully equal, and for the finest qualities an advance of 2s. to 4s. per cwt. has been realised; inferior qualities a slow sale. For Irish there is but little inquiry as yet. The supplies of bacon being barely equal to the demand, Waterford and Limerick cured advanced 2s., per cwt. Hamburg 4s. to 6s., the arrivals being very short.

COVENT GARDEN, Friday, July 18.—This market continues to be well supplied, and a good amount of business is doing. Imports are heavy.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, July 21.—With moderate supplies of potatoes on sale, there is a steady business passing in all descriptions, and the quotations exhibit rather more strength. English kidneys, 10s. 10d. to 11s. 0d. per cwt.; English Regents, 9s. to 12s.; English round, 6s. 6d. to 9s.; foreign kidneys, 8s. 6d. to 11s.; foreign round, 7s. 6d. to 8s. 6d.

HOPS.—BOROUGH, Monday, July 21.—Our market has been exceedingly quiet this week. The reports from the plantations are very conflicting, but the general opinion of the best judges is, that with the most favourable progress that can now be made, we shall not get much more than half a crop. Continental markets are quiet. American advices are unfavourable, the crop being estimated at half of last years. Mid and East Kent, 5*l.* 5s., 5*l.* 15s. to 6*l.* 10s.; Weald of Kent, 5*l.* 5s., 5*l.* 10s. to 6*l.* 0s.; Sussex, 5*l.* 0s., 5*l.* 5s., to 5*l.* 15s.; Farnham and country, 5*l.* 12s. to 7*l.*

SEED, Monday, July 21.—There was nothing passing in cloverseed to alter the value of any description. Fine trefoil was held with rather more firmness. New French Trifolium was offered more freely, quality tolerably good. Prices scarcely fixed to quote accurately, the demand not yet being on, and it will be later than usual this season before wanted for sowing. White mustardseed sold in small lots at very full prices. Nothing passing in brown for want of supply. Foreign canaryseed was rather dearer, with a better sale. Hempseed brought quite as much money.

WOOL, Monday, July 21.—The wool market has been steady. English wool has been quite as dear, with a moderate demand. The public sales of colonial are progressing steadily. French buyers are operating freely, and combing qualities are 1d to 1½d., and greasy 0½d. to 1d. per lb. dearer.

TALLOW, Monday, July 21.—The tallow trade is quiet, and P. Y. C. is now quoted at 42s. 6d. per cwt. on the spot. Town tallow is quoted at 39s. 6d., net cash. Rough fat commands 1s. 11d. per 8lbs.

COAL, Monday, July 21.—Market ruling dull, but maintained the last prices. Hettons, 30s.; West Hartley's, 27s. 3d.; Wylam West, 28s. 6d. Ship left from last day, 1; ships at sea, 15.

HOLLOWAY'S OINTMENT AND PILLS.—Negligence, always inexcusable, becomes altogether unpardonable when a pestilence, such as cholera, threatens to stalk throughout the land and relentlessly claim all ages for its victims: have these remedies handy, let this Ointment be instantly briskly rubbed upon the abdomen when disordered. At certain seasons, when the air is rife with infection and the water provokes disease, it becomes the paramount duty of all invalids to keep themselves and their families in full health and vigour. No wound or sore should be permitted to run its destructive course, when all such predisposing causes may be effectually removed by this healing Ointment and these purifying Pills, without enervating or irritating the constitution.

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"Every comfort and attention; very homely."
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THE FOUNDATION-STONE of the NEW BAPTIST CHAPEL, FOLKESTONE, will be laid on THURSDAY, August 7th, by WM. OLNEY, Esq., of London.

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